

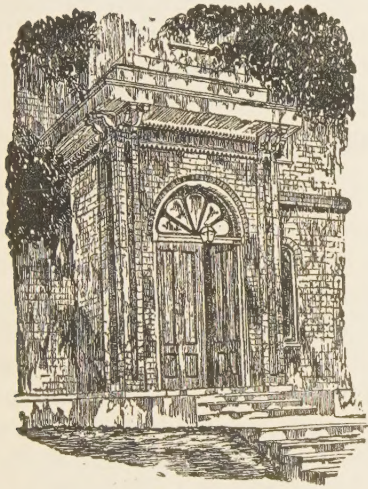
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The Alumni Bulletin

Bangor Theological Seminary



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THE 150TH ANNIVERSARY DEVELOPMENT PROGRAM

As the Seminary moves within five years of its 150th Anniversary in 1964, plans and programs are being accelerated by the trustees, administration and faculty. The school now has a resident faculty of eight professors and a visiting teaching staff of fifteen. Plans are well formulated for the inauguration of a clinical training program during 1959 and it is confidently expected that within a year or two the Seminary will institute a course leading to the degree of Master of Religious Education. A new curriculum of theological studies has been established which allows students to specialize in one of four chosen fields while at the same time receiving a sound basic education.

The building program is proceeding on schedule and the new library will be ready for use during the academic year 1959-1960. Plans will soon be drawn for the renovation of the Chapel building in order to provide more adequate space for worship and classroom work. Gifts and pledges for expansion of the physical plant now total more than \$300,000; however, there is still opportunity for donors to make memorial and designated gifts. A major effort is now being made to secure gifts from individuals and church groups for the support of the annual operating needs of the Seminary. \$50,000 per year is needed from these sources in order to balance the annual budget of \$150,000.

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

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JESUS' VIEW CONCERNING HIS DISCIPLES' PROPER RELATION TO THE WORLD

By BURTON H. THROCKMORTON, JR.

(The author, Hayes Professor of New Testament Language and Literature, read this paper at The Week of Work of the National Council on Religion in Higher Education at Dickinson College last August.)

I

THIS paper is a study, broadly speaking, of Jesus' attitude concerning the relationship which his disciples should have to the material world. It does not deal with Jesus' so-called ethical teachings, except implicitly; it does not deal with the question of the relationship which a man should have with his neighbor—though this subject is inherently related to the subject of discussion. At the paper seeks an answer to the narrower question of the disciples' proper relationship to the things of this world—money, property and things which man has created.

First, a word is necessary concerning the eschatological framework in terms of which all of Jesus' sayings and teachings will be understood. Whatever words we may cull from the scriptures dealing with our question must, we believe, be read in the light of Jesus' first word in Mark, "The kingdom of God is at hand." We assume that Jesus' teachings are

eschatological, that they are directed to those living in the time of the imminence of the kingdom whose power is even now being made manifest. It is agreed that not all of Jesus' sayings include an explicitly eschatological reference, and that many of his words would be quite understandable apart from an eschatological orientation; but we believe that the fact is that they *did* have such an orientation when Jesus spoke them, whether or not each individual saying makes this orientation explicit or inherently requires it. Justification of this assumption lies beyond the scope of this paper.

Before we examine the words of Jesus which have bearing on our subject, let us attempt a brief characterization of one significant aspect of the man Jesus, as a background against which we shall examine some of his teaching. There was a severeness and a starkness about Jesus' life, as well as a gentleness and com-

passion. In the gospels his life moves swiftly to its appointed end. There is power, hidden and revealed, mysteriously manifesting itself to faith and to un-faith, to saints and to demons—power and authority before which the knees of simple folk bend; power and authority which wends its way in solitary grandeur from the arrest of John until Gethsemane, misunderstood and increasingly opposed by priest and saint and oligarch alike. Jesus was a lonely, commanding figure treading dusty roads with face turned toward Jerusalem; unyielding and unflinching in his obedience to God, but with a heart that weeps for the lost and the guilty, the poor and the sick, the maimed, the depraved and the deprived. From these comes a flicker of recognition, a dim awareness of the presence among them of saving power from on high. None sees clearly; none knows for a fact; but the groping are touching as in the night the hem of garment that can heal.

This one, as the Fourth Evangelist was to describe him, was "not of this world." He was truly man of truly man; born in this world of darkness and sin; reared by his mother Mary and his father who was a carpenter. He knew this life as well as any man. He did not withdraw to a cloister, or to a study or to a life set apart in ease and pleasure. But he was not of this world. He broke into it silently and unannounced; and he left it with a light that will not be put out. He had not come to enjoy this world: he had come to prepare men for the coming kingdom, to state the requirements of admission, and to lead into it those who would follow. We are not told that he *enjoyed* anything in this life save some aspects of the natural world, and the light from a face which had known his love. Culture, the arts, the creations of man, are for him no lure. The Church does not remember her Lord as having any world-loving bent. The synoptists at no point portray Jesus as having any attachment to the works of man, or any regret that they will soon be destroyed. Jesus is not "otherworldly" in the sense that he declines to live in this world, creating his own artificial world apart; but he *is* otherworldly in the sense, not of renouncing but of *denouncing* this world. He is unhappy in it; it

is not congenial to his spirit. It attacks him and maligns him; it plots against him. At its best it does not understand him or truly receive him; and at its worst it scourges and throws him out. But it has come to its evil end; and this to whom it has not been good rejoice, "many that are first will be last, and the last first" (Matt. 19:30).

II

We now consider Jesus' words to his disciples and others about what *their* proper relation to the world should be. We find a fairly consistent picture: Jesus' disciples are not to be other than their Master. We do not confront a double standard set up by the Holy One of Israel—one for him and another for his followers. The latter are to find no place in this life for what their Lord has himself eschewed. To be Jesus' disciple is to be like Jesus; and the requirements for discipleship are the same as those for admission into the kingdom.¹

Before we turn to Jesus' sayings we must note that Jesus gave physical wholeness where he found its absence combined with faith. It is clearly implied in the gospels that Jesus did not, as a rule, understand discipleship as being furthered or authenticated or hallowed by a deprivation of the body (cf. Matt. 19:12). On the contrary, he believed that God will strengthen of body, wholeness of being, for man in historical existence. In all three of the synoptics one repeatedly confronts Jesus as healer of the physical body and as an exorciser of demons who distort the body (cf. Matt. 9:35).²

Jesus, then, blesses by restoring health. But how is the restored man to relate himself to his cultural and artistic environment, to the created things of this world? What degree of interest is he to take in them? Jesus does not answer ambiguously, but consistently commands disinterest in and renunciation of the material things of this life.

The disciples are told not to lay up treasures for themselves on earth (Matt. 6:19). An incidental reason given for not doing so is based on the rational principle that earthly treasures perish. But the disciples are not

ounce *all* treasures: they *are* to have treasures, but in heaven, not on earth. The main reason given for laying up treasures in heaven, and not on earth, is that a man's heart is where his treasure is. A man is tempted to his treasures, forsakes all for them, and devotes himself to them. Therefore, the principle is to store treasures only in heaven and not on earth; for he can have only one ultimate loyalty. He cannot serve both God and mammon (Matt. 6:24).

Luke's parallel to Matthew's saying about treasures assumes that the disciples have no earthly treasures; and Jesus bids them to sell their possessions and give alms (Lk. 14:33), and provide themselves with treasure in heaven; for, as in Matthew, "Where your treasure is, there will your heart be also." In both versions one who would follow Jesus is told he must not hold earthly possessions: "leave hoarding" them in Matthew, and "sell" them in Luke. But one must lay up his treasures in heaven and orient his life there.³

In the double parable found in Matthew 13:44-46, the kingdom of heaven is first likened to a treasure which a laborer found in a field and for which he sold everything he had, and then it is likened to a very precious pearl for which a wealthy merchant sold all that he had to buy it. The laborer sold his possessions "in joy" and we are to assume that the merchant was no less joyful in selling everything *he* had for the sake of the kingdom. In both cases the reward brought joy; but the joy of having found the kingdom entailed or, perhaps I should say, spontaneously led to the abandonment of everything else one had. This selling was not understood by Jesus as a hardship, or sacrifice or even as the forfeiting of a small treasure for a great one. No calculation is involved; no measuring of alternatives: there is only joy and indescribable reward. When the kingdom is found, all earthly possessions become irrelevant; they are no longer worth having. One does not renounce them in the interest of expediency or of virtue. One simply wants to renounce them because one no longer desires them. It is interesting to note that while Luke records Jesus as commanding "Sell your

possessions," it is Matthew who preserves Jesus' parables of the farmer and the merchant, both of whom in joy sold all that they had for the kingdom.

And so it was with the sinful woman who came in to Jesus as he reclined at table in a Pharisee's house, that she wet his feet with her tears and wiped them with the hair of her head, and kissed his feet and anointed them with the precious ointment she had brought in an alabaster jar (Lk. 7:36-50). There was no place for embarrassment or self-conscious humility and sacrifice. There was only joy which the heavens could not contain; for she was a forgiven woman. Though dead, she had come alive. And she loved much.

Other illustrations could be added to this same conviction that if one finds the kingdom one loses everything and gains all. It is like a child from whose tiny hand falls the remnant of an old plastic jeep when on Christmas morn he sees the tree with a bright red fire truck beneath. So with the merchant who found the pearl, and the sinner who found Jesus. When the kingdom is found, the hands of the finder drop everything and stretch forth *in joy* to receive it.

But now a further question must be asked: Did Jesus allow that one could do less, in following him, than sell *all* that he had? The answer seems to be No. Jesus portrayed the kingdom as open only to him who in joy renounced all on its behalf. How much one renounced was not a consideration; but only that one had given all. The story of the poor widow who put two copper coins in the treasury of the temple illustrates the point. Of her Jesus said, "This poor widow has put in more than all of them; for they all contributed out of their abundance, but she out of her poverty has put in "*all* the living that she had" (Lk. 21:1-4=Mk. 12:41-44). The point is made more than once that one must leave or renounce everything dear to him, everything one has, if one is to follow the Lord, for one cannot serve God and mammon. "Whoever of you does not renounce all his possessions cannot be my disciple" is the formulation found in Luke 14:33. Luke also records Jesus as having said

that in order to be his disciple one must hate not only one's father and mother and wife and children and brothers and sisters, but also one's own life (*psyche*, 14:26). There is, to be sure, a question as to whether at this point Luke correctly reflects Jesus' words—not because of their extreme character, but because they differ from a parallel in Matthew in which Jesus says that one must not love father or mother or son or daughter more than one loves him. One must love them less. And in Semitic languages "to hate" (Gr. *misein*) as the opposite of "to love" (Gr. *agapan*) sometimes means "to love less." It may well be that in this instance Jesus was telling the multitudes no more than that if they would follow him all other commitments and all other loves must become secondary. At any rate, it is clear even in Luke that one is not enjoined to hate his father and mother, and so on, in principle, but only insofar as they interfere with one's total commitment to Christ. In Luke these words of Jesus follow the account of a man who declined an invitation to a great banquet because he had just been married; and they precede two parables in which Jesus illustrates the necessity of careful calculation before launching into commitment. One does not begin to build a tower except one have the funds to complete it; nor does a king enter upon a battle except he first measure his strength (Lk. 14:28-32). One must be prepared to reject anyone who interferes with one's commitment even to the point of hatred.⁴ In this context it is significant that Luke includes "one's own life" among the objects of potential hate. The word translated "life" is *psyche*, which has a number of connotations in the New Testament. Here it is probably used metaphorically to refer to the things that sustain life (cf. Lk. 12:22—"Do not be anxious about your *life* (*psyche*) what you shall eat . . ."); and Jesus commands that one must hate even these if pursuit of them should interfere with one's search for or entrance into the kingdom. One must choose; one must be willing to renounce all; and having chosen, one cannot then turn back—either to bury his

father, or to say farewell at home (Lk. 9:59ff.).

Hence, it follows that the more one has the more one must relinquish; and great possessions may be an insuperable obstacle to entrance into the kingdom. There is, for example, the familiar story of the young ruler who kept the commandments but who was " exceedingly rich" (Lk. 18:23). If he would inherit eternal life, he must sell all that he has and give to the poor, and then follow the Lord. But he cannot follow Jesus and, at the same time, keep his possessions. To inherit eternal life, or to have treasure in heaven (Mk. 10:21 and parallels) involved the selling of his goods, which were many. And then Jesus commented with the principle, applicable in general, that it is very difficult for a rich man to enter the kingdom of God. The disciple realizing that the gates of the kingdom were thus to be opened only to those who have brought nothing with them along the way asked, "Then who can be saved?" Jesus answered, in effect, that only God can save that no man can walk through the gates of heaven under his own steam, as the result of any act, no matter how noble or how generous. It seems plain, from the dialogue between Jesus and his disciples which follows his conversation with the rich ruler, that the latter was not to be considered a special case. It is not simply the rich ruler who must sell his possessions, but *anyone* who wishes to inherit eternal life (Mk. 10:17), to be saved (v. 26). Verse 25 ("It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God") speaks of the rich in general. It is to be insisted, in the words of Ernst Percy, that "Jesus considered the possession of riches as incompatible with participation in the kingdom of God."⁵

Jesus was not an ascetic, if by asceticism one refers either to means of self-betterment by discipline, or to self-sanctification by renunciation. With men salvation is impossible. Even the selling of all one's possessions does not in itself fit one for the kingdom. Jesus, to be sure, tells the rich man to sell what he has but this act of selling would not *eo ipso* guarantee eternal life. Renunciation is no more

what is commanded. It should take place immediately. It is simply one's duty; and a master does not thank his servant because he obeyed his orders. "So you, also when you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty'" (cf. Lk. 17:10). Only the heart which surrenders in love and joy, which knows neither reluctance, expediency, nor calculation, can enter the kingdom of heaven. And whose heart is such as this, or can be, save as God draw it unto himself in the tender bonds of love? "Without it is impossible, but not with God; for all things are possible with God" (Mk. 10:27).

It appears then that while no man can so enter or so be that he can appear before God with a claim for eternal reward, for the kingdom is a gift which no man can earn (cf. the parable of the laborers in the vineyard, Matt. 20:1-16); yet it is also true that conditions must be met before the kingdom will be given. Jesus does not portray God as allowing every man to enter the kingdom of heaven, but only certain ones—the "few"; only the sheep, and not the goats (Matt. 25:31ff.). "Sell what you have and give to the poor" (Mk. 10:21 and par.) was Jesus' word to the rich young ruler who had kept the commandments but who remained rich.

III

Let us ask now concerning another related subject: What was Jesus' attitude toward marriage and family responsibilities? Were these also to be renounced? Jesus himself did not marry; and when he began his ministry in Galilee, if not before, he apparently left his mother and brothers, and declared later, on one occasion, when the latter came to see him, that his mother and brother and sister were those who did the will of God (Mk. 3:35 and par.). But with regard to one's responsibilities to one's parents, Jesus censured the Pharisees for failure to obey the commandment: "Honor your father and your mother" (Mk. 7:9ff.); and at another time he quoted the same law as binding on the "rich young ruler" (Mk. 10:19).

On the question of marriage it is quite clear that Jesus did not require celibacy of his disciples. Peter was married at the time of his call (Mk. 1:30 and par.) and apparently remained so (I Cor. 9:5). According to Paul, other apostles were also married, as well as Jesus' brothers (I Cor. 9:5). Jesus recognized that the law provided for divorce (Deut. 24:1), but he construed this permission as a concession to sin. God had created a new thing in marriage, uniting man and woman in one flesh; and the husband was not to separate, by divorce, what God had joined together. Jesus here appealed to Genesis over Deuteronomy.

But should the unmarried disciple remain unmarried? Paul, in writing to the Corinthians, says that he has no command from the Lord regarding the unmarried—whether they should remain so or not. Paul did not know a word of Jesus forbidding marriage by his followers, congenial as such a word might have been to him. Nor do the gospels imply at any point that Jesus urged anyone not to marry. He did not hold up celibacy as a way to a holier life, although he did know of eunuchs who had "made themselves eunuchs for the sake of the kingdom of heaven" (Matt. 19:12), and he apparently regarded castration as right for them. But Jesus was not an ascetic, and he did not consider that celibacy in itself would commend one to God.

Yet, while we have no record of Jesus forbidding marriage, we do have his word that one may be called upon to forsake his family, as well as his possessions—his parents, his wife (only Lk. 18:29), and his children for the sake of the kingdom of God; and if he does so, he will receive a hundredfold "in this time" (Mk. and Lk.) and in the age to come (Mk. 10:29-30 and par.).⁶ Jesus does not say here that all who do so will receive their reward. In the parable already referred to of the man who gave a great banquet and sent his servant to bring those who had been invited (lit. "called"—*kaleo*) to it (Lk. 14:15-24=Matt. 22:1-10), one excused himself from attending because he had taken to himself a wife, and so could not go. Others also could not make it, and so the poor and the maimed, the blind and the lame (Lk. 14:21) were

brought in in their places. And in Luke Jesus concludes his parable with the words, "I tell you, none of those men who were invited (called) shall taste my banquet" (Lk. 14:24). It is, of course, the householder who says this; but this parable appears to be an allegory of the messianic feast, and the man who declines the invitation to the banquet because he has just married is decisively excluded. The kingdom must come first; and the groom must leave his wife when he is called.

There is, finally, one other passage which has at least an indirect bearing on the question of Jesus' attitude toward marriage. The Sadducees inquired of Jesus concerning the resurrection, in which they did not believe. They reminded the Lord that Moses had declared that if a man died, leaving no children, his brother must marry the widow and raise children for him (Mk. 12:18ff. and par.).⁷ They then imagined a hypothetical case in which there were seven brothers and each took the widow to be his wife, but died before there were children. In the resurrection, then, which of the seven brothers who had married her would be her husband? Jesus' answer was that in the resurrection "they neither marry nor are given in marriage, but are like angels in heaven" (Mk. 12:25 and par.). So the woman about whom the Sadducees asked would have no husband at all in the resurrection because those who are raised do not marry, but are "like angels." The marriage bond is thus assumed to be an exigency of historical existence which has no meaning in the kingdom. Luke adds to the Marcan narrative, which at this point he follows closely, another word of Jesus accounting for the absence of marriage in the kingdom by the fact that those who are raised "cannot die any more" (Lk. 20:36). In heaven the marriage relationship will be abandoned because procreation will not be necessary, as no one will die. The disciples will be related to each other as disciples, sitting on the twelve thrones, but husbands will not be related to their wives as husbands. And in the parable of the rich man and Lazarus, after they have died each recognizes the other, and apparently recalls

their historical relationship; but presumably the resurrection husbands and wives will no longer live in memory of their former ones created by God but only, it appears, for the time of historical life. If Jesus had regular pictured life in the kingdom as transcending all historical relationships, then his answer to the Sadducees about the marriage relationship would be what one would have expected. But it is only the husband and wife relationship about which Jesus comments that it has mere historical reference and significance; and according to Luke, Jesus infers that marriage is necessary in history because the dead must be replaced. Men marry, but angels do not. Does Jesus reflect something of the same kind of feeling that one finds in Enoch 15:48, that marriage is unspiritual and defiles; and while necessary in history, and even commanded by God, is superseded by more spiritual angelic relationships in heaven? Perhaps this is to push his meaning beyond what was intended.

IV

Without analyzing them in detail, we must also note other words of Jesus which set in bolder relief his attitude toward his disciples' relation to the world. The following Woe, I think, sets the tone: "Woe to the world because of temptations to sin" (*apo ton skandalon*, Matt. 18:7), i.e., because it is a source of temptation. It is the world which causes man to stumble, and the things of the world which, man being anxious about them, lead him to serve them rather than God. But one is not to be anxious about even the necessities of this life (Matt. 6:25ff.=Lk. 12:22ff.), lest they lure one to themselves. The disciple is to pray for what is necessary (Matt. 6:11=Lk. 11:3), and God will provide it as surely as a man will open a door on which someone outside has knocked. God will give "good things" to those who ask Him (Matt. 7:11). Perhaps it is true, as Hans Windisch suggested,⁸ that Jesus in such passages as these (probably from the earlier period of his ministry) reflects an "exuberant optimism" which permitted him to command his disciples not to

anxious even about necessities, so as to find a significant orientation to any of the things of this world. Hence, the disciple is not free to eschew anxiety about necessities, but is free to deny himself" (Mk. 8:34 and par.) which means, as Harold Riesenfeld puts it in his study *arneisthai* ("to deny"), "abandoning and forsaking one's natural human being, regarding and treating it as something irrelevant."⁹

The Pharisees loved money; but "what is exalted among men is an abomination in the sight of God" (Lk. 16:14-15). It is not the rich but the poor who are blessed for the kingdom of God is theirs (Lk. 6:20). What was denied in history will be compensated for in heaven. But the kingdom represents more than compensation for earthly suffering (cf. Lk. 14:1-5). There is no mechanical scheme of rewards. The kingdom is a *gift* to the poor, not compensation for poverty, as Ernst Percy insists.¹⁰ It is not the case that the kingdom comes simply as a reward for poverty, but that the heart of the poor man is open to receive the gift, and free to be given over to it.

What light on our subject is shed by the parable of the rich man and Lazarus (Lk. 16:19ff.)? This parable has been interpreted in a number of different ways; but without analyzing the merits of various views, or justifying our own in detail, we state our conclusions. In the first place, it seems evident that the primary figure in the parable is the rich man, and that the poor man is of secondary importance, serving, in part at least, as a foil. With regard to the rich man, it is not indicated that he was ungodly or evil. The main point of vss. 19-21 is not that the rich man did not share his wealth with Lazarus, but merely that he was very rich and that Lazarus was very poor. His poverty and the rich man's wealth are each heightened by the contrast between them. Abraham, in his address to the rich man, does not refer to his failure to feed Lazarus, or to any other unrighteousness, but tells the rich man only that in his lifetime he had received his good things, and that Lazarus had received evil things (v. 25). The rich man is not blamed for Lazarus' lot. No reference is made to any evil on his part,

or to any piety on the part of the poor man. Only two states—one of wealth and one of poverty—are referred to, and in heaven the respective situations are reversed. But vss. 27-31 indicate that the *main* concern of the parable is the destiny of the *rich* man who is not carried at death to Abraham's bosom. Men who are rich do not hear Moses and the prophets, nor would a return from the dead help matters: they would still be rich. As Percy says, the point is that "one must choose either this world or the future one."¹¹ To be rich is to have chosen this world. This is in line with a repeated emphasis in Jesus' teaching which opposes the possession of "good things" in this life, but promises them for the life to come for those who have not had them here.

It is right to have good things in heaven—God gives these; but it is wrong to have them on earth. If you deny yourself in this life, this is good, and you will receive your reward. Jesus was sent to the *lost* sheep of the house of Israel; and the lost are society's rejects: the poor, the sick, the maimed, the harlots, the uneducated, the uninfluential—those, in short, who have been deprived of the things which this world calls good. Many of the things which the world calls good are, in fact, good; but only when given in heaven, in the kingdom, and not when possessed on earth. This is made clear in the Lucan form of the Beatitudes: poverty, hunger, and weeping will not prevail in the kingdom. There, the poor will possess all, the hungry will be filled, and the weeping will laugh. But here, the poor, hungry, and weeping are proleptically blessed because the kingdom, in which these circumstances will be reversed, is "at hand"; and the power of God which establishes it is already at work in the present. But the rich and the full and the joyous may also expect the reversal of *their* fortunes in the kingdom: "Woe to you that are rich . . . Woe to you that are full now, for you shall hunger, Woe to you that laugh now, for you shall mourn and weep" (Lk. 6:24ff.). These Beatitudes and Woes represent Jesus' characteristic attitude toward his disciples' relation to the world. Eating and

drinking, marrying and giving in marriage—these were all abolished in the days of Noah; so also were eating and drinking, buying and selling, planting and building destroyed “when Lot went out from Sodom.” “And so will it be on the day when the Son of man is revealed” (Lk. 17:26-30; cf. Matt. 24:37-41). To this may be compared the prophecy found in Isaiah 24:1-3:

Behold, the Lord will lay waste the earth and make it desolate,
and he will twist its surface and scatter its inhabitants.

And it shall be, as with the people, so with the priest;
as with the slave, so with his master;
as with the maid, so with her mistress;
as with the buyer, so with the seller;
as with the lender, so with the borrower;
as with the creditor, so with the debtor.

The earth shall be utterly laid waste and utterly despoiled;

for the Lord has spoken this word.
Jesus, like the author of Isaiah 24:27, looks for an end of the present world order. But he also looks for a new beginning, the establishment of the rule of God, when those who have not shared the blessings of this earthly life will have them, and those who have them now will lose them. “He who finds his life will lose it, and he who loses his life for my sake will find it” (Matt. 10:39 and par.).

There is one narrative in the gospels in which a rich man is blessed (Lk. 19:1-10). The man is Zacchaeus; but, as well as being rich, he is also a chief tax collector—the former state probably following from the latter occupation. Zacchaeus tells Jesus that he gives half of his goods to feed the poor, and that if he defrauds anyone of anything he restores it fourfold. Jesus says to him, “Today, salvation has come to this house” since (a) “he is a son of Abraham” and (b) “the Son of man came to seek and to save the lost.” This man is saved in spite of his wealth; not because he is generous, but because he is a sinner. He has sought out the Lord and the Lord has found him. Like the woman with the ointment (Lk. 7:36ff.), and the tax collector who, with the Pharisee, went into the temple to pray, he knows he needs to be forgiven; and in spite

of his riches, and in spite of his extortion Jesus bears salvation to his house.

Related also to this discussion is Jesus' use of the metaphor of the two ways, the narrow and the broad (Matt. 7:13-14). The broad way is “spacious” (*euruchos*) and leads to destruction. The word *euruchos*, which appears only here in the New Testament at which the R.S.V. translates “easy” (A.V. “broad”), but which is better translated “spacious,” has an evil connotation in Matthew. In the LXX it usually translates some form of the Hebrew verb *rachab* (to be or grow wide or large) and twice in the LXX translates the Hebrew *merchab*, the noun form meaning broad or spacious place. In these two places (Ps. 31:8; Hebr. 31:9; LXX 30:9; and Hebr. 4:16) it describes a state of blessing—of deliverance from the enemy in Psalm 31, and of the Lord's feeding Israel like a lamb in Hosea. This same Hebrew word *merchab*, also used in 2 Sam. 22:20=Ps. 18:19 (Hebr. 18:20; LXX 17:20) of deliverance from the enemy, translated in the LXX here by *platusmos*, and in Ps. 118:5 (also translated by *platusmos* in the LXX) where R.S.V. translates it “to set free” in the sentence “The Lord answered me and set me free.” The Hebrew here is literally, “Yah answered me with (broad) a spacious place.” It appears, to summarize, that the Greek adjective *euruchos* appears eleven times in the LXX, is never used with an evil connotation, and twice is used to characterize a state of blessing, translating a Hebrew word which in still other places describes deliverance. But in Matt. 7:13 the “spacious way” signifies the way which leads to destruction. In Matthew it is the evil way by which many travel. Jesus undoubtedly thought of *heaven* as the spacious place, did the author of 4 Ezra 7:7ff. But narrow and confined, or full of afflictions (*Gethlimene*)¹² is the way which leads to life to the spacious place, and only a few there are who find it. The path of affliction is the path to life; the wide and broad spaces which in the Old Testament usually signify blessing in Jesus' teaching lead to destruction.

V

Now let us consider briefly the question of whether it is possible to detect in the synoptic gospels a veil of austerity which has been laid over the historical Jesus in these writings and which thus distorts our vision of the historical Jesus. It has frequently been said, for example, that the author of Luke, or his source, had a strong sympathy with the poor which led him to exaggerate Jesus' hostility to the rich, and to make Jesus into a kind of Ebionite. We ask, then, does Luke reveal this tendency? If he does, by comparing his gospel with Matthew and Mark should we not eliminate from Luke all such words or phrases which exaggerate or distort his picture of Jesus? Furthermore, if it can be shown that Luke has characterized Jesus as one who verged toward asceticism, may it not also be true that the whole gospel tradition has been colored by amber hues and that the severe, demanding, eschatological side of Jesus which we find in the gospels is a creation of the primitive church?

Let us consider the first question. Does Luke, more than Matthew and Mark, represent Jesus as requiring renunciation? The answer to this question seems to be that while, in Luke, Jesus does not demand more of his disciples in the way of total commitment than he does in Matthew and Mark, his demand is articulated more precisely, more positively and more frequently than it is in the other synoptics. By the insertion of a word here, or a phrase there, or of a story or parable, Luke underscores and highlights the picture of Jesus which we also find in Matthew and Mark, as one who, with prophetic, eschatological austerity, claimed the whole man his total commitment, his full response, leaving all else behind if he would be a follower. And Luke emphasizes the "leaving all else behind" if one would participate in the kingdom. Following are Lucan passages in which this emphasis may be seen. (Many of these words have been noted in the previous discussion.)

1. *Luke 4:18*. Luke cites the scripture which Jesus read in the synagogue at Nazareth,

from Isaiah 61:1f. Jesus is understood as anointed to preach "good news to the poor," and to "set at liberty the oppressed."

2. *Luke 5:11,28*. Simon, James and John are said to have "left everything" (*panta*) to follow Jesus. Cf. Mk. 1:18, 20 and Matt. 4:20, 22 where the disciples concerned left, more specifically, "their nets," or "their father," or "the boat and their father." Also in Lk. 5:28 Levi is said to have "left everything" (*panta*) whereas in Mk. 2:14 and Matt. 9:9 he simply "rose and followed him." Luke is not to be considered as distorting the situation, but as articulating more exactly what was really involved in the disciples' answers to their calls.

3. *Luke 6:20-21*. The Beatitudes in Luke are directed to the poor, the hungry, and the weeping; but in Matthew to the poor in spirit, to those who hunger and thirst for righteousness, and to those who show mercy.

4. *Luke 6:38*. "Give and it will be given to you" is not in the Matthean parallel. This is another reference in Luke to "giving" or "renouncing."

5. *Luke 7:22*. There is some reason for believing that Luke, or his source, inserted the phrase "the poor have good news preached to them" in Jesus' answer to John. The reasons for this possibility are:

(a) The phrase is not found in the oldest manuscript of the Evangelion da-Mepharreshe (S, which probably represents the Greek text, in Syriac, at the end of the second century), nor in *k*, nor in the Diatessaron (translated into Syriac around 170 A.D.), nor in Clement of Alexandria (*Paidagogos [Instructor]* Bk. I, ch. 10), nor in the *Apostolic Constitutions*, Bk. 8 (collected ca. A.D. 380—Lietzmann).

(b) This is the only occurrence in Matthew (the same phrase appears in Matt. 11:5) of the verb *euaggelizomai*, which is never used in Mark, but is used ten times in Luke and fifteen times in Acts (25 times in Luke-Acts). It therefore appears that the phrase is Lucan.¹³

(c) The signs which the Baptist's disciples may "hear and see" all refer to Jesus' creation of physical wholeness, to healings, references being made to the blind, the lame, lepers and the deaf, culminating in the raising of the dead.

Then follows the reference to the *poor*, who have good news preached to them. On internal grounds, then, also, this last clause is subject to some suspicion.

6. *Luke 7:36ff.* Luke, in not recording the anointing at Bethany found in Mark and Matthew, and in substituting the story of the woman with the ointment early in his gospel, omits the phrase found in both Matthew and Mark, "You always have the poor with you," Presumably Luke knew these words, but perhaps he was not disposed to record Jesus as justifying a failure to help the poor.

7. *Luke 8:14.* Luke elaborates the significance of the seed which fell among thorns in stronger terms than those found in Mark, and a good deal stronger than those found in Matthew. "They are those who . . . are choked by the cares and riches and pleasures (*hedone*) of life."

8. *Luke 11:13.* Where Matthew says that the Father in heaven will give "good things" (*agatha*) to those who ask him, Luke replaces "good things" by "the Holy Spirit." God will give the Holy Spirit in this life; but "good things" might be misunderstood as including material, earthly things.

9. *Luke 11:41.* In Matt. 23:26 Jesus' words are, "cleanse the inside of the cup." In Luke they are, "give for alms the contents" which is a specific command to renounce not found in Matthew.

10. *Luke 12:13-21.* Here in the parable of the rich fool, found only in Luke, the man who builds larger barns in which to store all his grain and goods should have known that possessions here are irrelevant to life in the coming age (v. 15). They are, therefore, irrelevant to this life also.

11. *Luke 12:33.* Over against Matthew's "Lay not up for yourselves treasures on earth" (6:19), are Luke's more severe words, "Sell your possessions and give alms."

12. *Luke 14:26.* Luke's "If anyone comes to me and does not hate . . . even his own life, he cannot be my disciple" is far stronger than Matthew's parallel (10:37ff.).

13. *Luke 14:33.* Whoever of you does not renounce (*apotasso*) all his possessions cannot be my disciple." This statement, addressed to "great multitudes" (14:25), is found only in Luke.

14. *Luke 16:19-31.* The parable of the rich man and Lazarus has been discussed.

15. *Luke 18:22.* Jesus tells the "rich young ruler" to sell "all" (*panta*) that he has; but the "all" is wanting in Matthew and Mark.

16. *Luke 22:50f.* Matthew reports that Joseph of Arimathea, in whose tomb Jesus was placed according to this gospel (27:60), was a "rich man" (27:57)—a statement which Luke fails to make, as does Mark. Incidentally it is only Matthew who says that Jesus was buried in Joseph's tomb.

17. *Acts 20:35.* Here Luke records a pertinent word of Jesus, "It is more blessed to give than to receive."

These words or statements, peculiar to Luke, do not mean more, I believe, than that Luke sets in bolder relief than either Matthew or Mark the totality of the claim which Jesus made on those who would follow him. But they mean that much. Luke's coloring is different from that of the other gospels, in this respect; but it cannot be said that Luke adds a new element to the gospel. Jesus' austerity in his own life, and in his claim on his disciples, is part of the warp and woof of the gospel tradition.¹⁴ One could not remove without damaging the fabric of the whole gospel. On the point of his disciples' relationship to the world, it is clear that Jesus not only urged but demanded their self-denial and total renunciation. As Windisch puts it, "Complete commitment, unreserved obedience, (for Jesus) the only appropriate attitude."¹⁵ In Jesus' teaching "God's demand knows no limits."¹⁶ And the radicalness of the demand increased by the fact that Jesus promises "divine assistance" to those who seek to obey. Jesus' reference to the assistance that will be given by the Holy Spirit, found in two places in the synoptics,¹⁸ is related only to the specific situation of the words which one will speak in answer when being persecuted.

VI

In conclusion I should like to make three observations.

1. The element of renunciation in Jesus' teaching is only one aspect, though an important one, of the whole gospel picture of him and his message. Jesus' ethical teaching, teaching on repentance and forgiveness, on rewards in the kingdom, and so on, must be set alongside of his basic demand for renunciation if a distorted picture is not to emerge.
2. One must avoid the temptation to reduce all of Jesus' teaching to one or to a few eternal principles, as some scholars are wont to do. We must recognize that Jesus spoke many things, to particular individuals, in particular situations; and we cannot, therefore, extract any *one* saying as *the* eternal principle which constitutes Jesus' message to all men of all ages.
3. We must emphasize that not only were Jesus' hearers particular men in particular historical situations, but that Jesus himself was a unique man who lived in a particular time and place; and his ministry had its own particular exigencies. One, therefore, asks a legitimate, indeed a necessary theological question when he inquires as to *how* the Church in *the* own historical period is to interpret the words which Jesus in his time and under very particular historical circumstances spoke to his disciples, the multitudes, and his enemies. One must ask such questions as these: Is every Christian to apply every authentic command of Jesus as a law binding on every moment of his life? To what degree is it legitimate to spiritualize or allegorize the commands? Are we to derive abstract principles from Jesus' numerous commands which will apply to general attitudes rather than to specific performance? Is the morality of Jesus out of harmony with the morality demanded by the created world? In working out answers to these and other similar questions, we must not lose sight of the paradox that the one whom we hold as eternal and universal Lord became a particular man one night in Palestine, when Herod was king of the Jews.

1. See T. W. Manson, *Teaching of Jesus*, pp. 205ff.
2. This emphasis on Jesus' ministry as a healing, exorcizing ministry is not present in the Fourth Gospel. There Jesus does not exorcize at all, and his healings—only three in number—have symbolic meaning.
3. For parallels to laying up treasure in heaven, cf. Tob. 4:9; 4 Ezra 6:5; 7:77; 2 Bar. 14:12. It was often said to be accomplished by almsgiving: cf. Strack-Billerbeck I, 430.
4. The reference to calculation here is to be contrasted with the lack of calculation discussed earlier.
5. Ernst Percy, *Die Botschaft Jesu*, p. 93. In this pericope Matthew takes a step in the direction of setting up a double standard. Cf. 19:17—"If you would enter life keep the commandments" with 19:21—"If you would be perfect, go sell what you possess."
6. Cf. the earlier discussion on hating one's family.
7. Actually Deut. 25:6 says nothing about raising "children," but only that the "first son" whom the widow bears shall succeed to the name of the deceased brother, that his name not be blotted out of Israel. Cf. Gen. 38:8.
8. Hans Windisch, *The Meaning of the Sermon on the Mount*, p. 119.
9. Harold Riesenfeld, "The Meaning of the *Verba arneisthal*," *Coniectanea Neotestamentica* 11 (1947), p. 218.
10. Ernst Percy, *Die Botschaft Jesu*, p. 88.
11. *Ibid.*, p. 103.
12. Cf. 4 Ezra 7:5,9,12,14,96.
13. See F. C. Burkitt, *Evangelion da-Mepharreshe*, II, pp. 238f.
14. Cf. Ernst Percy, *op. cit.*, p. 106: "The Ebionism of Luke appears, therefore, to go back to Jesus himself."
15. Hans Windisch, *op. cit.*, p. 93.
16. *Ibid.*, p. 202.
17. *Ibid.*, pp. 111f.
18. Mk. 13:11 and par.; Matt. 10:19f.-Lk. 12:11f.

LOVING AND GIVING

By ERMO H. SCOTT

(The President of Farmington State Teachers College led Chapel service in November. This is one of the two addresses.)

"GOD so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life."

"God so loved the world." "Love" is a word in our common vocabularies that has enjoyed as constant and indiscriminate usage as any that comes to mind. We tag our feelings in so many situations to things that range from a taste for some delightful food to a certain regard for our parents or children. The term appears in the flaming headlines of our journalism, and permeates the stenographic records of our divorce courts. We seem to accept it equally well when referring to our pet poodles or to our babies. Yet, in the most sublime sense — the most elevated meaning—God loved the world.

I

If we were to classify usage, there can be, among others, at least four distinct and graduated levels of individual loving. The first is essential to personal self-respect, but, when carried beyond certain limits, becomes the most shortsighted and limited application for us—the love for one's self. It is the abnormal manifestation that furnishes the basis for such personalities as the world's Judases and Hitlers—that self-estimation which unbalances one's practical judgement and warps one's social perspective. It is responsible for the development of unsocial attitudes and prohibits the growth of practical cooperative work among people.

The second type of love is essential to social organization. In the extreme, again, it sets the little group at odds with its community counterpart,—the love for one's family. The medieval concept that a family's house was its

castle, making its law within and untouchable by law instituted from without, still finds its counterpart at times within the classic "Beacon Hill" crystallization.

Thirdly, the love for one's associates approaches more nearly the true Christian love but this, too, has its hazards. In application, how often this leads to class distinctions—the five hundred, the separation of the "haves" from the "have nots," the ones who are "in" and those who are "out." Apply it to tightly organized governmental control groups, to highly-circumscribed denominational groups, to separatist social minority groups within our own society—the effects are the same, a promotion of group interest at the expense and often to the detriment of other groups with which conflicts or competitions are set up.

The fourth type is that ideal of the Christian — that love so clearly described and defined by Paul in his letter to the Corinthian Church. Love that is long-suffering, kind without envy and pride, of good behavior, not self-seeking but truth-searching, inclusively bearing, believing, hoping and enduring all things — this all-encompassing, all-enveloping everlasting love. This love makes all men brothers: that, seeing evil, judges it with the good that also presents itself; that cuts squarely across all artificial lines of color, race, creed, economics, geography and occupations; this love that seeks to comprehend the great potential for goodness in mankind; that calls for sacrifice, suffering and exultant rejoicing when one's ideal is achieved. *It was this love* that God had for the creations of his hand. It was in this fashion that *He so loved the world*. It was this outpouring of love upon which the Christian Church is founded. It is God's love for the world.

II

God gave his only begotten son. With the concept of Christian love, the principle of Christian giving goes hand in hand. Probably the world has never seen such an era of "giving" as America has demonstrated in the last decades. We are a nation of crusades. For years, hardly a week passes that some appeal does not reach our desks or homes. We have developed a multitude of personal and family fortunes as a nation. Time has produced hundreds of philanthropic foundations, endowments and benefactions set up to do everything from caring indefinitely for homeless canaries to providing research funds leading to significant social and public health discoveries. And thank God that we do have such voluntary philanthropy for without it one definitive manifestation of the healthiness of our democracy would be missing.

Because of the vast scale of this giving, it is not difficult to distinguish strong and weak elements in such charity. *Do I give to insure a sort of memorial for myself?* One should not criticize carelessly the motives of others. However, in one New England town a citizen of established means spent a significant amount of money in providing an everlasting monument to his grief in the very tragic loss of his family. This town is not poverty-stricken, but one wonders what might have been the outcome if such an amount had been set up to provide for the improvement of the village church program, the enrichment of the village school, and social services and those areas in which results could be measured in terms of the growth of living human beings.

Do I give as a conscious investment to insure a better return to myself? Do I give because giving is the fashion? In a story describing the efforts of an individual to finance a certain expedition, the author tells how a part of his funds were derived from certain wealthy men. Because a few set the standard, others felt under social compulsion to match these amounts. Each could afford such large donations, but the spirit which moved some of the giving certainly could not qualify as being truly charitable in nature.

Do I give because of my personal concern for the problems of my day? Do I give in such a way and under such conditions that the most adequate service can be rendered? Do I give without thought of personal credit and renown? One great hope of our country's continuation really lies in the fact that so many give somewhere within this category. The list is a long one, from Peabody and Rosenwald down to the widow's mite given to a worthy cause by the poorest among us. Christian giving must be measured in terms of spirit and personal cost to the giver. The contribution of one may bulk larger than that of another. In reality, the greater gift may represent less because of the more significant personal fortune, personal talents, or the questionable spirit in which the gift is given. There has grown up in our country the custom of exchanging gifts. How do I give? Do I seek to impress my associates with my ability to bring expensive presents? Do I conscientiously give, hoping to receive in exact proportion? Do I give from a sense of obligation? Or do I give symbolically,—tokens of continuing personal friendliness, affection and consideration?

Do we remember hustling, bustling, and distracted people on our streets last year, hurriedly shopping and frantically clutching long Christmas lists? Did we hear some worried souls mutter that "They wished that Christmas was over?" Did we find those who "simply must buy something for the Joneses because they sent us such a beautiful gift last year?" Was Thanksgiving once set back a week because two holidays coming so closely together was not advantageous to commercial interests? *What kind of giving is this?* It seems a far cry from the traditional custom when children went from home to home singing carols and carrying symbolic sprigs of holly or evergreen to leave at each door expressive of continued remembrance, neighborliness and goodwill. God loved the world that he had created. He saw its mistakes, its following after false gods and its erring ways. He knew that the original pattern now no longer fitted the majesty of man's development. He was able to reshape that pattern, and bestow the greatest gift of all

—he gave his one and only truly begotten son, that through this giving, a way might be provided for mankind to attain the highest level of his powers. He gave that his earthly children might continue to live.

Today, all over the world, there are those representing us who stand ready to give the ultimate that is theirs,—their lives, if need be, —that we might continue to be free to speak, to think, to worship, to educate and to stand in our own right. Despite the noise, filth and much of struggle and adjustment, there is a sublime hovering over these areas of struggle. God give to us the judgment and clarity of

understanding to build that kind of a world relationship that will truly merit such mortal giving.

God so loved the world that he gave his only begotten son that we may, in the paraphrased words of our Master, go out into our daily living and do likewise. Do we love? Do we give that others may have a better chance to live? Can we say with Matthew Arnold:

"Children of men, not that your age excell

In pride of life the ages of your sires:

But that ye think clear, feel deep, bear fruit well,

The friend of man desires."

Let us LOVE and GIVE.

"ANIMA ECCLESIAE"

By STEPHEN SZIKSZAI

(This message was given at Chapel, October 30, 1958, by the George A. Gordon Professor of Old Testament Language and Literature. The Scripture Lesson was Jeremiah 23:21-29, and the text I Corinthians 1:21b.)

IN a seminary chapel, where each member of the congregation is or, sooner or later, will be confronted with the mission to preach, it is always timely to speak about preaching. But today, one day before the anniversary of the historic hammer blows which signaled the start of the Reformation, this should be even more emphatically true. For the Protestant Reformation of the sixteenth century rediscovered the theology of the Word of God and recognized the proclamation of the Word as the foremost duty and privilege of the Church. The Reformation restored the preaching of the Word of God to its proper place, as the center of the Church's life.

It is a noteworthy fact that the reformers were preachers first and only secondly writing and teaching theologians. They were preachers who accepted the legacy of the prophets and apostles in proclaiming God's Word. "The first thing is to know," said Martin Luther, "that the Christian community should never come together except there God's very word be preached and prayer made . . . Therefore

where God's Word is not preached, 'tis better people should neither sing nor read, nor come together . . ."¹ Probably not all of us would share this conviction of Luther, but John Calvin's statement that preaching is the "soul of the Church" ("anima ecclesiae"²) undoubtedly expresses a generally held Protestant position.

Preaching is the impossible come true. It is incredible, yet, true that the Word of God clothes itself in the words of man. Preaching is certainly a most astonishing miracle, comparable only with the incarnation in which God became man. Preaching is a paradox: the Holy One publishes His will and acts of salvation through the words of sinful human beings. Indeed, we could justly marvel: why? Why did God not choose to speak of His salvation in some other way? Why did He not single out rather the enchanting beauty of the fall foliage? Or the measured rhythm of the spinning planets? Or the serene quiet of the starry sky? Or the awe-instilling majesty of the thunderstorm? To all these questions there is only answer which we can give is "because it

used God." It pleased God to use human agents to proclaim His merciful salvation.

No doubt, God could have selected others to speak of His love, justice and righteousness. But God wants to reach man through men. And, therefore, he commissioned the unlearned to speak of His love, the unjust to proclaim His justice, and the unrighteous to witness to His righteousness. The one who preaches thanks for God. Yet, the preacher, the man who brings the good tidings of salvation in Christ, should not be thought of as a mere musical instrument upon which God, the great musician, plays. The preacher is not like an instrument—ever-ready, ever-pliable—in the hands of the Master. Neither is the preacher a channel through which the Word of God unceasingly and incorruptibly streams.

Not an instrument and not a channel, the preacher is the *minister* of the Word of God. He should remember that the word "minister" means servant. The preacher is a servant, a trusted servant, whom God authorized to proclaim His holy Word. The preacher is a servant whose loyalty and humility or disloyalty and vainglory do service or disservice to the proclamation of the Word. The minister can be a good servant who proclaims with assiduous faithfulness that which he has received, or—in criminal ignorance or rebellious pride—he can also distort the Word of God. Because he has the power to obey or to distort the Word, unlike a musical instrument or a channel, the servant is responsible for the Word which he proclaims in God's stead.

A loyal servant is acutely aware of his responsibility. The minister of the Word of God cannot avoid recognizing the overwhelming dimensions of his responsibility. The feeling of inadequacy which was the share of Moses and Jeremiah strikes the preacher whenever he stands before the ineffable wonder of preaching. Every faithful servant asks again and again:

"Why should such a great mystery take hold of me that my words carry the Word of God?" How many times did we—frightened, weary and perplexed—try to escape from the mission which is like a burning fire shut up in our bones (*cf.* Jer. 20:9)? One of you recently

asked me how and when would he overcome the feeling of inadequacy, the awe, and the inner trembling before the towering task of proclaiming God's Word. I answered then, and I answer now, that as long as those feelings, interwoven with humility and dedication of yourself, dominate your heart, you will remain a faithful preacher. How could we lose the sense of wonder and grateful amazement when we know that our mission is to proclaim the Word which is "like fire . . . and like a hammer which breaks the rock in pieces" (Jer. 23:29)?

The minister speaks in God's stead. But God does not whisper in the preacher's ear telling him what to preach and how to preach. In preparing for the proclamation of the Word, the preacher should apply himself to a strenuous study of the written Word of God and the witness of the Church. The preacher should study not in order to become a scholar for scholarship's sake, but in order to fulfill his duty as a faithful and obedient servant of God. Yet, the greatest collection of exegetical data, the most consistent theological system, the best-detailed knowledge of the life of the Church in past and present, and the most sure-handed mastery of all the homiletical rules of both psychological and rhetorical nature are not sufficient for the preparation of the preacher. In addition, something else is required. This something else consists of faith, love, obedience, humility, and the daily discipline of prayer life in which the preacher opens his whole self to the presence of the Holy Spirit. Yes, the servant should daily accept anew his mission and re-dedicate his whole life to the service.

The preacher has the sacred trust to proclaim the Word, but he has no command over the Word. He is not the master but the servant of the Word who has a clearly defined task. The minister of the Word could be compared with an artist commissioned to paint a portrait. The artist is free to apply robust, flaming contrasts, or subtle shades of intimate pastel colors, or the sharp black and white of pen drawing. He is free to bring in a unique perspective, use a new technique and achieve

an original artistic composition. Yes, the artist is free to do as he pleases so long as he paints the portrait of the one who commissioned him and not a caricature.

The preacher is not the master of the Word; he is called to proclaim God's Word, but not to tamper with it. Therefore, the preacher should proclaim the Word of God as he understands it. Two or three years ago I preached in a church. Later the pastor (who participated in the service) assured me that it was good to have me, for a guest preacher could proclaim the Word with unfettered candor, and could preach the hurting truth which he, as pastor, could not. The obvious fallacy of his thinking was underlined by the fact that my most shocking statement was as follows: "Cheap sentimentalism and sugary emotions should not be mistaken for Christian love." It was pitiful to see a preacher who was so accustomed to mollifying the Word that even my pale statement seemed too harsh for him.

The preacher is not the master of the Word. Therefore, he must not alter the truth inherent in the Word and introduce deceit for the sake

of some kind of psychological manipulation. I knew a minister who used to praise the congregation in his sermons. He revealed to us, I, fellow ministers, that his purpose was to induce the congregation to live up to the praise. I did not find it objectionable to introduce a white lie for a noble purpose. But white lies have a tendency to turn black and the Holy Spirit is no yoke-fellow of any deceit.

The preacher has to consecrate his words that they may serve as a vehicle for the Word of God. The preacher's words witness to the fulfillment of God's love and justice, grace and righteousness, mercy and power in our Lord Jesus Christ. The proclamation of the Word addresses everyone in the congregation including the preacher. The Word proclaimed forces us to our knees before God in adoration and thanksgiving. The Word proclaimed strengthens our faith and love so that we may live to God's glory. Calvin was, indeed, right when he called preaching "the soul of the Church." Therefore, with awe and adoration, with trepidation and rejoicing, we preach trusting that God will accept, purify and bless our words to his service.

¹ *Von Ordnung Gottesdiensts* 1523 W. edn. 12, p. 2 cited by Karl Barth, *The Doctrine of the Word of God*, (T. & T. Clark, Edinburgh, 1936), p. 78.

² *Institutes*, IV 12, 1, cited by Karl Barth, *op. cit.*, 79.

CONVOCATION WEEK, 1959

January 26, 27, and 28

The 1959 Convocation Week will open in the Hammond Street Congregational Church at 2:30 p. m. on Monday, January 26th, with the George Shepard Lecture on Preaching by Dr. David H. C. Read. Joining him in the three-day religious festival will be Dr. James E. Wagner as leader of the Beach Quiet Hour and Dr. H. Richard Niebuhr as the Enoch Powell Lecturer on Applied Christianity. Nine presentations by these distinguished theologians and preachers will be supplemented by other features, such as the Convocation luncheon, the Seminary Choir concert, and the President's Reception and tea. Following the closing lecture on Wednesday morning, alumni of the Seminary will hold their annual meeting and luncheon, with Dr. Niebuhr as the speaker. Advance reservations indicate that visitors to Convocation will come from all of the New England states, from New York, New Jersey, and eastern Canada.

THE BEACH QUIET HOUR

One of the exciting new developments in American Christianity has been the recent establishment of the United Church of Christ. Its Co-President, Dr. James E. Wagner of Philadelphia, will be the leader of the Beach Quiet Hour on the general theme, "Three Aspects of the Christian Epic." Since 1953 Dr. Wagner has been President of the Evangelical and Reformed Church, one of the constituent bodies of the United Church. He is also a member of the General Board of the National Council of the Churches of Christ in the U. S. A.; the Central Committee of the World Council of Churches; and the Executive Committee of the General (World) Council of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian Order.

Dr. Wagner was born in Royer, Blair County, Pennsylvania. He holds the A.B. degree of Findlay College in Ohio and the B.D. degree of the Evangelical and Reformed Theological Seminary at Lancaster, Pa. His honorary de-

grees include the D.D. from Franklin and Marshall College, and the Chicago Theological Seminary; the LL.D. from Ursinus College; and the Th.D. from the Reformed Theological Academy at Budapest, Hungary.

Before assuming his present position Dr. Wagner spent more than thirty years in the pastoral ministry, first at Harrisburg, Pa., and then at St. Peter's Evangelical and Reformed Church in Lancaster from 1931 to 1953. He has been a part-time instructor in Bible and Religion at Franklin and Marshall Academy and an acting professor of Practical Theology at the Lancaster Seminary. He is a past president of the Lancaster Kiwanis Club and a member of the Masonic order.

THE GEORGE SHEPARD LECTURES

"The Language of God" will be the general theme of the George Shepard Lectures on Preaching as they are given by Dr. David H. C. Read, Minister of the Madison Avenue Presbyterian Church, New York City. Born in Scotland, Dr. Read holds the M.A. degree of the University of Edinburgh and the B.D. degree of New College, Edinburgh; the University awarded him the D.D. degree in 1956 after he had earlier served as its first chaplain. He has also studied at Montpellier, Strasbourg, Paris, and Marburg.

Dr. Read was ordained in 1936 by the Church of Scotland and for ten years he was minister of the Greenbank Church in Edinburgh. He served as a Chaplain in the British Army during World War II and was a prisoner of war from 1940 to 1945. In 1952 he was appointed Chaplain to H. M. the Queen in Scotland. Dr. Read has lectured at many universities and colleges; he has been a leader of University Missions in Scotland, Canada, and Australia; and he was on lecture tours in the United States during 1950, 1953 and 1955. He is a lecturer in Homiletics at Union Theological Seminary, and in 1957 he gave the English Lectures at Andover Newton Theological School.

The Beach Quiet Hour

DR. JAMES E. WAGNER



The George Shepard Lectures on Preaching

DR. DAVID H. C. READ



General Theme: "THREE ASPECTS OF
THE CHRISTIAN EPIC"

- I. The Word Was Made Flesh
- II. If in This Life Only
- III. The Same Also That Ascended

General Theme: "THE LANGUAGE
OF GOD"

- I. In the Beginning Was the Word
- II. The Words of the Bible
- III. The Words We Use Today

The Enoch Pond Lectures on Applied Christianity

DR. H. RICHARD NIEBUHR



General Theme: "OUR RELIGIOUS
SITUATION"

- I. Faith in an Empty Time
- II. Filling the Present With the Past
- III. The Hope for Hope

Many articles by Dr. Niebuhr on theological topics have appeared in such periodicals as *The Scottish Journal of Theology*, *The Atlantic Monthly*, *The Expository Times*, *The British Weekly* and *The Christian Century*. His publications in book form have the following titles: *The Spirit of Life*, *The Church to Come*, *Prisoners' Quest*, *The Communication of The Gospel* and *The Christian Faith*.

THE ENOCH POND LECTURES

The Enoch Pond Lectures on Applied Christianity will be given by Dr. H. Richard Niebuhr of Yale University; his general theme will be "Our Religious Situation." Dr. Niebuhr was born in Wright City, Missouri, and received his early education at Elmhurst College and Eden Theological Seminary. He holds the M.A. degree of Washington University, the B.D. of the Yale Divinity School, and the Ph.D. of Yale University.

Dr. Niebuhr was ordained to the ministry of the Evangelical and Reformed Church in 1917 and served a pastorate in St. Louis, Mo., before joining the faculty of Eden Theological Seminary. He taught at Eden from 1919 to 1923 and again from 1927 to 1931; in the interim he was the President of Elmhurst College. In 1931 he became Professor of Christian Ethics at the Yale Divinity School and in 1954 he was named by the University as Sterling Professor of Theology and Christian Ethics.

In 1953 Dr. Niebuhr was appointed by the American Association of Theological Schools as director of a study of theological education under a grant from the Carnegie Corporation. The results of this important research have been published in two volumes: *The Purpose of the Church and Its Ministry* and *The Advancement of Theological Education*. Other publications by Dr. Niebuhr include *The Social Sources of Denominationalism*, *The Kingdom of God in America*, *The Meaning of Revelation* and *Christ and Culture*.

ALUMNI NOTES

- '98—Morrison J. Thomas. (*Change of address: 4872 North Paulina, Chicago, Ill.*)
- '04—Our heartiest congratulations to William H. Hotze, whose book *Into Pawnee-Buffalo Land* will be published in 1959. This book deals with frontier development of southwestern Nebraska from its first settlement in 1873 to 1900 from Mr. Hotze's personal knowledge and experience. (*Address: 1415 P St., Lincoln 8, Nebraska.*)
- '07—Frederic K. Brown. (*Change of address: Harvard Road, Lancaster, Mass.*)
- '08—Alfred Martin. (*Change of address: 99 Tompkins St., Cortland, N. Y.*)
- '10—James Alcock has recently accepted a call as minister of the Universalist Church of Southold, New York. (*Address: Box 984, Southold, L. I., N. Y.*)
- '19—Everett S. Lyon, formerly pastor of the Congregational Church in Townsend, Mass., (1948-58) has accepted a call as minister of the United Congregational Church of East Providence, Rhode Island. (*Address: 2493 Pawtucket Ave., E. Providence, R. I.*)
- '20—M. Stanley Congdon collaborated with forty recognized scientists in the writing of *The Evidence of God in an Expanding Universe*, which was published in 1958. Mr. Congdon wrote Chapter 3 in this work, and we extend our sincere congratulations to him. (*Address: First Presbyterian Church, Grand Blvd. at Center St., P. O. Box #173, Tarpon Springs, Fla.*)
- '21—David Nelson Beach, member of the Seminary Board of Trustees, served the Seminary as chaplain during the week of Dec. 1, 1958. (*Address: 311 Temple St., New Haven 11, Conn.*)
- '25—Alfred G. Peacock has closed his pastorate of the Congregational Church of Interlachen, Florida and has accepted a call as minister of the First Congregational Church of Columbus, Georgia. (*Address: First Congregational Christian Church, Columbus, Georgia.*)
- '27—Johnson A. Haines served the Seminary as chaplain during the week of Dec. 8th. (*Address: Dover-Foxcroft, Maine.*)
- '28—Harry R. Butman, Chairman of the Executive Committee of the National Council of Churches, delivered the Commencement Address at the graduation of the summer school at Piedmont College in August, and was awarded the Honorary Degree of Doctor of Divinity. (*Address: The Church of the Messiah, 7257 West 90th St., Los Angeles 45, California.*)
- '30—Emerson F. Blodgett. (*Change of address: 3010 Barrett Avenue, Richmond, Cal.*)
- '34—Carl F. Hall accompanied a shipment of heifers to Germany in August with four other ministers and laymen under the Heifers Project, Inc., of New Windsor, Maryland. He visited many points of interest in Germany, Belgium, including the Brussels World's Fair, and England, and published a full account of the trip in *The Sea Breeze*, October, 1958, issue. "The most fascinating sight of the whole trip was the Cologne Cathedral which was magnificent." (*Address: North St., Norfolk, Mass.*)
- '34—Corwin H. Olds. (*Change of address: 210 North Second St., Campbell, Cal.*)
- ex-'34—Charles S. Sowder. (*Change of address: 101 Knollwood Avenue, Providence, 10, R. I.*)
- '37—Kenneth Brookes has been appointed as Chairman of the Board of Trustees for the Massachusetts Congregational Christian Conference for 1958-59. (*Address: 7 Church St., Westboro, Mass.*)
- '39—Homer S. Hughey has been appointed as minister of the Eaton Memorial Methodist Church in Livermore Falls. He was formerly minister of the Newport Methodist Church 1954-58. (*Address: 28 Church St., Livermore Falls, Maine.*)

- William C. Ford. (*Change of address: U. S. Army Support Co., Kishine Area Chapel, APO #503, San Francisco, Cal.*)
- Congratulations to Bradley T. Morse who was promoted in November, 1958, to the rank of Major in the U. S. Army Air Force Chaplaincy. Bradley is at present in Adana, Turkey, and reports a rather hectic summer due mainly to the crisis in Lebanon. (*Address: TUSLOG Det. #10, (Box 307), APO 289, New York, N. Y.*)
- Emil A. Ahokas has recently become pastor of the Congregational Churches of New Rockford and Oberon, North Dakota. He was formerly minister of the Congregational Churches at Sleepy Eye and Comfrey, Minn. (1953-58). (*Address: 507 Central Avenue, New Rockford, N. D.*)
- Charles F. Hass. (*Change of address: 68 Cooke St., Plainfield, Conn.*)
- Malcolm A. MacDuffie. (*Change of address: 30 Roosevelt Ave., Waterville, Maine.*)
- Paul E. Syser. (*Change of address: 116 North Des Moines St., Ankeny, Iowa.*)
- George M. Hooten, Jr. served the Seminary as chaplain during the week of Nov. 3rd (*Address: 2288 Elm St., Manchester, N. H.*)
- Frederick L. Niles has closed his pastorate at the Methodist Church at Livermore Falls and is now minister of the Beacon Street Methodist Church of Bath, Maine. (*Address: Beacon Street Methodist Church, 9 Beacon St., Bath, Maine.*)
- Richard Arnold, formerly pastor of the Beacon Street Methodist Church in Bath (1955-58), is now minister of the Methodist Church at Lincoln, Maine. (*Address: 39 Lee St., Lincoln, Maine.*)
- George R. Blue, minister of the Dorland Memorial Presbyterian Church in Hot Springs, North Carolina, writes of the completion of a new two-story addition to the church building. This addition includes a fellowship room as well as five classrooms and will cost about \$12,000. A new student assistant has been appointed to help Mr. Blue. (*Address: Walnut, N. C.*)
- '47—An impressive Cornerstone Laying Service for the new \$95,000 Christian Education wing of the Congregational Church of Huntington, N. Y., was conducted by the pastor, Robert S. Balfe, on Sunday, November 23rd. (*Address: P. O. Box #332, Centerport, L. I., N. Y.*)
- '47—John H. Miller as pastor of the Second Congregational Church in South Brewer, Maine, conducted the dedication service on Nov. 9, 1958 of the new church school rooms. Others taking part in the service were the following: Rev. E. Charles Dartnell, '35; Rev. Raymond B. Wilbur; Dr. Albert Todd; Dr. David W. Jewell, Associate Professor of Christian Education at Bangor Seminary; and Rev. Orville O. Lozier, Associate Minister of the Congregational Christian Conference of Maine. Approximately 200 attended the service and fellowship hour which followed. (*Address: 651 So. Main St., So. Brewer, Maine.*)
- '49—Lloyd F. Martin received his A.B. degree from Boston University in August and recently accepted a call as minister of the Pinehurst Community Congregational Church in Billerica, Mass. He was formerly minister of the Orthodox Congregational Church of Lanesville (Gloucester) Mass. (*Address: Pinehurst Congregational Church, Billerica, Mass.*)
- '49—Robert A. Snelling has resigned his pastorate of the Pilgrim Congregational Church in Hemet, California, and has accepted a call as the minister of the Community Church at Mentone, California. (*Address: Community Church, Mentone, Cal.*)
- '50—Irvin R. Lindemuth represented the Seminary at the inauguration of two professors at Pittsburgh-Xenia Theological Seminary on November 3rd. (*Address: 25 Carrick Ave., Pittsburgh 10, Pa.*)
- '50—William A. Slater. (*Change of address: Y.M.C.A., Southbridge, Mass.*)

- '51—Francis B. Allan and family enjoyed a tour this past summer of the British Isles, including Ireland and Europe. (*Address: R. D. #2, West Mountain Road, Glens Falls, New York.*)
- '53—Howard S. Danner, Jr. conducted a service of dedication of a new Christian Education unit of the Cambridge Community Church on Sunday, October 12, 1958. The new unit of concrete block with pine paneling and acoustical ceilings consists of the pastor's study, three classrooms, restroom, the enlargement of the old kitchen, and the addition of a new parking lot. (*Address: The Parsonage, Jeffersonville, Vermont.*)
- '53—Congratulations to Peter G. Gowing upon the publication of an article "Why the Ecumenical Movement?" in the December, 1958, issue of *The Ministers Quarterly*. (*Address: High St., North Berwick, Maine.*)
- '55—Hugh S. Chandler holds the position of a University Fellow at Cornell University where he is working toward his Ph.D. degree. (*Address: 504 Stewart Ave., Ithaca, N. Y.*)
- '55—The United Churches of Durham, Conn., of which Robert D. Fiske is the pastor, celebrated its 250th Anniversary on November 9th with some 500 worshippers in attendance. The church building had been newly painted inside and out during the summer months; new tile floors laid in the vestibule, dining room and kitchen; new furnaces installed; and new light fixtures installed at a cost of approximately \$12,000. Plans are underway for the construction of a new religious education building which is expected to be ready for use by the Fall of 1960. (*Address: Durham, Conn.*)
- ex-'55—Richard W. Mellerup was recently appointed by the Troy Methodist Conference to the pastorate of the Methodist Church of Grafton, New York. He was formerly the pastor of four churches in Danville, Vermont, for two years. His new pastorate has recently completed a \$10,000 campaign for church renovations, including a new fellowship hall and kitchen facilities. (*Address: Petersburg, N. Y.*)
- '55—Jack E. Perkins. (*Change of address: 638 No. Lakemont Ave., Winter Park, Fla.*)
- '56—William E. Flynn has been called as minister of the Federated Church in Lewiston, Maine, effective January 1, 1959. He formerly served the Poland Community Church (1956-58). (*Address: Federated Church, Lewiston, Maine.*)
- '56—Luke Torosian. (*Change of address: 423 Bird Ave., Buffalo 13, N. Y.*)
- '57—Thomas H. Campbell, formerly assistant pastor at the Beneficent Congregational Church of Providence, R. I., has accepted a call as minister of the Broad Street Congregational Church of Westerly, R. I. (*Address: Broad St. Congregational Church, Westerly, R. I.*)
- ex-'57—Norman S. Peacock has recently become pastor of the Community Church at Vinalhaven, Maine. He was formerly minister of the Congregational and Baptist Churches in Limerick (1955-1958). (*Address: Vinalhaven, Maine.*)
- ex-'57—Chae S. Sone received the degree of Master of Science in Library Science last June from Western Reserve University Library School and is now assistant librarian in the Olivet Nazarene College Library. (*Address: P. O. Box 571, Olivet Nazarene College, Kankakee, Ill.*)
- '58—Chester J. Axline has recently assumed the pastorate of the First Congregational Church of Sheridan, Michigan. (*Address: P. O. Box 296, Sheridan, Mich.*)
- '58—Leonard W. Bucklin, formerly minister of the Methodist Church in Corinna, Maine has joined the Wells Organization of Chicago, Ill., as Canvass Director. (*Address: 10 Roles St., Springvale, Maine.*)
- ex-'58—William H. Heinrich has recently accepted a call as minister of the Congregational Churches at Oakham and New Braintree, Mass. (*Address: Oakham, Mass.*)

—Donald R. Klein has been called as minister of the Pilgrim Congregational Church in Hemet, California. (*Address: Box 920, Route 1, 1953 East Florida Ave., Hemet, California.*)

—Kenneth P. Ruehl has recently become the pastor of the Congregational Church of Malta, Montana. (*Address: Box 401, East Second St., Malta, Montana.*)

—Ralph S. Waterhouse. (*Change of address: 206 Franklin St., Room 216, Tampa, Fla.*)

—Paul K. Whiting brought greetings as a former minister to the 125th Anniversary of the Congregational Church of Cherryfield, Maine, on October 25th. The celebration included a supper served by the men of the community and church and a program. Professor Walter L. Cook, Director of Student Field Work at Bangor Seminary, was the speaker of the evening, and others taking part included Mr. Clarence Tucker, Rev. Herbert Wass, Mr. David Cain, '61, and Mr. Donald Jennings, '60, the present pastor. (*Address: Deer Isle, Maine.*)

—William Winterbottom has recently accepted the position as minister of Christian Education at the Church-by-the-Sea, Bal Harbour, Fla. (*Address: 524 96th St., Miami Beach 54, Fla.*)

Dr. Marion J. Bradshaw, Professor Emeritus of the Philosophy of Religion of Bangor Seminary, has returned recently from an extensive lecture tour with engagements in Congregational Churches in Toledo and Bowling Green, Ohio; Jackson, Hudson and Pontiac, Michigan; West Hartford, Conn.; Lowell, Norfolk, Clinton, Essex, Quincy, Wellesley, Ashby, and Framingham, Mass.; and Presbyterian churches in Glens Falls and Cortland, N. Y. He also lectured to ministerial associations in Jackson, Mich., the Sertoma Club in Toledo, Ohio, and the National Association of Congregational Christian Churches in Detroit, Michigan. His new series of lectures accompanied by photo-

graphic slides is based on a recent trip to Greece, Turkey and other points of interest in the Near East, and is entitled "New Views of Old Europe."

Our sincere sympathy is extended to Bertha and Donald Jennings, whose six-weeks-old daughter, Deanne Marie, died on November 11, 1958. Services were held at the Holden Center Congregational Church on November 13th, with Dr. Burton H. Throckmorton, Jr., officiating.

ORDINATIONS AND INSTALLATION

'39—Donald A. Scanlin was installed as pastor of the Plymouth Congregational Church, Goshen, Indiana, on September 7, 1958.

'56—Edwin C. Meineker, Sr. was ordained to the Christian ministry in the West Stockbridge Village Congregational Church, West Stockbridge, Mass., on Sept. 28, 1958. The Order of Worship is as follows: Statement by the Moderator, Rev. James S. Chase; Call to Worship, Invocation, the Lord's Prayer and Scripture Reading, Rev. Harold L. Shepard, '56; Ordination Sermon, Dr. Andrew Banning; Report of the Council, Rev. Walter K. Miller, '29; Vows of Ordination, Rev. Donald C. Ward; Prayer of Ordination and the Laying on of Hands, Rev. Harry Trust, '13, President Emeritus of Bangor Seminary; Declaration by the Moderator of Office Now Conferred, Rev. James S. Chase; Charge to the Candidate, Rev. Harland G. Lewis; Right Hand of Fellowship, Rev. Walter K. Miller; Charge to the Congregation, Rev. Frank C. VanCleaf; Benediction, Mr. Meineker. A reception following the service was held in the church rooms. (*Address: Maple St., West Stockbridge, Mass.*)

'58—Quentin L. Peacock was ordained to the Christian ministry in the Hampden Congregational Church, Hampden, Maine, on October 26, 1958. The Order of Worship is as follows: The Call to Worship, Invocation and Lord's Prayer, Rev. Edward G. Ernst; Scripture Lesson, Dr. Andrew Banning; Solo, Rev. Milton L. Smith, '57; Ordination Sermon, Dean Mervin M. Deems; Statement by the Moderator, Rev. Stanley Stevens; Vows of Ordination, Rev. Alfred G. Peacock, '25; Prayer of Ordination, Rev. Alfred G. Peacock; Charge to the Minister, Dr. David W. Jewell; Right Hand of Fellowship, Dr. Cornelius E. Clark, '22, Minister of the Congregational Christian Conference of Maine; Benediction, Mr. Peacock. A reception was held following the service in the vestry. (*Address: 18 Wiley Street, Bangor, Maine.*)

'51—Leona and Andrew Currier on the birth of a daughter, Rhonda Lee, on May 15, 1958. (*Address: Centenary Methodist Church, Greenwich, N. Y.*)

'51—Marion and Bob Haldane on the birth of a daughter, Patricia Jeanne, on March 30, 1958. (*Address: 2524 Spring Arbor Road, Jackson, Mich.*)

'57—Barbara and Howard Quirk on the birth of a daughter, Rebecca Jane, on October 28, 1958. (*Address: 171 Madison Avenue, Cortland, N. Y.*)

ex-'58—Ruth and Bill Heinrich on the birth of a daughter, Erika Ann, on November 17, 1958. (*Address: Oakham, Mass.*)

WEDDINGS

'53—Dewey A. Peterson, pastor of the Union Congregational Church of Winthrop, Mass., was married to Miss Alice Elizabeth Swanson in Woburn, Mass., on June 15, 1958. We extend our hearty felicitations. (*Address: Union Congregational Church, Winthrop, Mass.*)

ex-'61—Robert E. Gillis was married to Miss Shirley Dianne Smith in the Southminster United Presbyterian Church in Tulsa, Oklahoma, on June 21, 1958. The ceremony was conducted by Rev. Hugh A. Gillis, '28. We extend our hearty felicitations. (*Address: 736 N. E. 13th St., Oklahoma City, Oklahoma.*)

BIRTHS

Our congratulations to:

'48—Louise and Del Achuff on the birth of a son, Timothy Paul, on December 11, 1957. (*Address: 10th and G Streets, N. W., Washington 1, D. C.*)

OBITUARIES

'99—Reverend George Edward Lake was born in Hampstead, New Hampshire, on June 13, 1866. He was ordained to the Congregational ministry in Patten, Maine, on May 23, 1899. He received the A.B. degree from Dartmouth College in 1896 and graduated from Bangor Seminary in 1899. His pastorates included: Patten, Maine, 1899-00; Stratham, N. H., 1900-04; Chester, Mass., 1904-05; Chelsea, Vt., 1905-09; Hamilton, Mass., 1909-12. Mr. Lake was in the insurance business in Winchester, Mass., 1912-15; and was a missionary with the Hawaiian Board of Hana, Territory of Hawaii, 1915-21. In 1921 he moved to Claremont, California, where he resided until his death on July 18, 1958. He is survived by his wife, Mrs. Laura Davenport Lake.

'99—Reverend Edward Whiteside Moore was born in Champlain, N. Y., on May 15, 1872. He graduated from Yale Seminary in 1900 with a B.D. degree and from Bowdoin College in 1903. He was ordained to the Christian ministry in Wiscasset, Maine, in 1908. His pastorates included: Wiscasset, Maine, 1901-08; Berlin, N. H., 1908-27. He resided in Greene, Maine, 1927-55, and then moved to Auburn, Maine. He entered the Leachholm Nursing Home in Auburn, Maine, and died there on September 24, 1958.

He is survived by a nephew and two nieces, John Pettinger of Whitesboro, N. Y.; Mrs. Henry E. Rohlf of Wayzata, Minn.; Mrs. Elsie P. Bullock of Montreal, Quebec. Funeral services were held in Auburn, Maine, on September 27, 1958, with the Rev. Frederick D. Hayes, a member of the Seminary Board of Trustees, officiating. Burial was in Glenwood Cemetery of Champlain, N. Y.

Reverend Elisha Pomeroy Cutler was born in Boston, Mass., on October 24, 1889. He graduated from Bangor Seminary in 1913 and received the A.B. degree from Bowdoin College in 1915. He was ordained to the Christian ministry in Worthington, Mass., on October 18, 1916. His pastorates included the following: Worthington, Mass., 1915-18; East Corinth, Vt., 1918-20; East Hampton, Conn., 1920-24; Brooklyn, N. Y., 1924-30; Richmond, Mass., 1930-58. He served as an enlisted man in the Army for nine months during World War I and saw action in France as a member of the Tank Corps. Mr. Cutler suffered a heart attack and died while deer hunting in Richmond near the New York State line. He is survived by his wife, Mrs. Agnes M. Cole Cutler, and a daughter, Mrs. Marguerite Gidley of Darien, Conn. Funeral services were held in the Congregational Church, Richmond, Mass., with the Rev. Kenneth Beckwith, D.D. and Rev. Charles Christiansen, D.D. officiating. President Emeritus Harry Trust

was a former classmate of Mr. Cutler and attended the funeral service in Richmond.

'15—Reverend Arthur Brotherston was born in Cobourg, Ontario, on November 1, 1875. He was ordained to the Congregational ministry in Lee, N. H., on June 6, 1915. His pastorates included: Lee and Madbury, N. H., 1915-17, where he headed the campaign for raising funds for the building of a church and then supervised the erection of the building; Alstead, 1917-19; Franklin, Vt., 1920-21, where he was instrumental in bringing about the federation of the Congregational and Methodist churches; Marshfield, 1921-22; Londonderry and Peru, 1924-27; Quechee, 1927-30; Coventry, 1930-38; Berlin, 1938-40. Mr. Brotherston retired in 1940 and went to Massachusetts to live. Because of failing health he moved to Franklin, Vermont, in June, 1957, where he died on November 28, 1957.

He is survived by his wife, Mrs. Florence Hopkins Brotherston; two daughters, Mrs. Abigail Batchelder of Boston, Mass., and Mrs. Ella Tonkin of Concord, N. H.; five grandchildren, five great-grandsons and two sisters. Funeral services were held in the Methodist Church of Franklin, Vermont, on November 30, 1957, with the Reverend E. Lincoln Bigelow officiating. Burial was in the Village Cemetery, Franklin, Vermont.

BOOK REVIEWS

WINDOW SILL GARDENING

By James Underwood Crockett. Doubleday, 1958. 120 pp. \$2.95.

We take understandable pride whenever someone closely associated with Bangor Theological Seminary enters the publishing field. James Underwood Crockett, a member of the Board of Trustees of the Seminary, has been vitally related to the concerns of our institution for some years. Having studied at the Stockbridge School of Agriculture, Texas A. & M., and Columbia University, Mr. Crockett has for a decade been issuing a monthly brochure entitled *Flowery Talks* distributed by leading florists across the nation. I lay no claim to knowledge in horticulture sufficiently adequate to entitle me to review this book, except that I find it written in language I can understand and follow and also because, through the capability of my wife, I have been surrounded by growing plants in almost every room in our house for many years. The very first chapter is alluring in its hopefulness that appreciation of beauty lies deep within us (a belief which is an essential part of my theology) and that plants want to grow,—and often do in spite of what we do to them in our ignorance. "Surely," writes the author, "you have seen plants cling tenaciously to life under appalling odds—crammed into undersized pots, forced to subsist on starvation rations or none at all. Denied even the regularity of rain from above—and still they live on."

In a brief review I cannot give even all the chapter headings, though the temptation is great, but I shall give some: You are among Friends, How Plants Grow, African Violets are Easy, Cyclamens—Love at First Sight, Why I Like Geraniums, Chrysanthemums—Autumn's Golden Harvest, On being your own Doctor. One of the values of the book is its conversational, yet expert advice. One has the impression that not only does this plant lover and grower know what he is talking about but that he believes the reader may also acquire his skill. Take the chapter on Azaleas in the Home, for example. The discussion begins with the impressive fact that in England there is an azalea a century and a half old (having occupied the same flower pot for fifty years!), and that in Japan there are similar plants that have been passed down from generation to generation. The author then describes varieties of florist azaleas, tells of the care of winter window sill culture, what to do after they

flower, how to put them out and when to bring them in, and finally mentions three problems associated with their house culture. That is a fair description of what is generally said about the care of plants inside and out. Beautiful colored photographs also adorn the book.

But this is far more than a book of advice on the care of plants. Because the quality of beauty is deeply-rooted in the author there is a spiritual atmosphere embracing what H. W. writes so that this quality of beauty, like that of mercy, is not strained; "it blesteth him that gives and him that takes." By all means, present this book to your wife as an inducement to a home alive with beauty.

MERVIN M. DEEM

Dean

Bangor Theological Seminary

PILGRIM HYMNAL

The Hymnal Committee, James W. Lenhart, Chairman; Ethel K. Porter, Hugh Porter, Music Editors. The Pilgrim Press, 1958. 596 pp. \$2.00 each (25 or more copies).

Again Bangor Theological Seminary is honored in the fact that a member of its Board of Trustees, the Reverend James W. Lenhart, has served as chairman of the committee which has produced now the new *Pilgrim Hymnal*. This endeavor is the result of a prolonged period of study, discussion, and final meeting of minds relative to the selection of the best possible hymns for congregations and choirs. The old favorites are there and also some new tunes for congregations led, we hope, by experienced choirs, to try their voices upon. Many of the hymns have more than one tune and instead of the identical number being used with the different tunes designated first, second and so on, each tune now has its own number. For example, number 225, "Jesus, the Very Thought of Thee," has the familiar St. Agnes tune. Number 226, having the same words, is to the tune Windsor. Hymns are placed in sections according to theme or occasion. "Ancient of Days, Who Sittest Throned in Glory," is in the section on the Trinity, as is "We All Believe in One True God," with its tune from the *Kirchengesangbuch*. We are glad that the committee saw fit to include the well-loved "Master, No Offering Costly and Sweet," written by Edwin P. Parker, an alumnus of Bangor Seminary, class of 1859.

in the back of the *Hymnal* are Orders of Worship, Prayers, Psalter Readings and Unison Readings. The hymn section concludes with a number of responses which choirs or congregations may use, but I miss the Introsits which are in the former *Pilgrim Hymnal*, and I certainly miss the choral response to "The Lord is with you," which minister and choir can sing so beautifully and meaningfully in a Call to Prayer. To be sure everything could hardly be included in one book, but to leave these out deprives the minister, even in a tiny church, of the opportunity of using a small choir in help to enrich the service of worship.

But the new *Pilgrim Hymnal* has decided advantages, one of which is the encouragement present through new tunes for further adventuring in congregational singing. There is some great poetry here and some great music and the two often are found together, as they should in the same hymn.

M. M. D.

INTRODUCTION TO CHRISTIANITY

Paul Hessert. Prentice Hall, 1958. 383 pp. \$4.75.

It is one of the indications of the strength of the revival of theological thought in our time, that there are books being written which attempt to reach a wider circle than the professional theologians, but which do not succumb to the temptation to be popular, and are inevitably superficial. This book is certainly an excellent illustration of such an attempt. Although it is written with the intent "to stress the relevance of Christian Doctrine to any serious reflection on the meaning of life, and to express this relevance in terms that are understandable to most people," it avoids the pitfall of stating the Christian faith in terms of empty formulas and eye-catching summaries. It is the kind of book that will justify careful reading, and reward a second and subsequent readings.

The book has eye-appeal as well as stimulation for the mind. The publishers have not cramped on space. The chapters are short, and are further subdivided into topical sections. There is evidence of more than the usual effort to make the chapter headings and the beginning of each chapter, artistic in appearance. The order of the chapters follows what the author believes to be in keeping with the

Christian perspective. Instead of the traditional order of God, Man, the World, and so on, the book begins with Revelation, the Bible, the Gospel, and Christ, and moves from there to a consideration of the relation of God to the world, and the church as God's agent in the world. There is an appendix, giving the Apostles' Creed, and the Creeds of Nicea and Chalcedon, as well as a list of Protestant Confessions, and where these are obtainable. Each chapter ends with an excellent bibliography, for further readings.

It would be impossible in a brief review such as this to summarize the content. There are unique emphases which can only be mentioned. Dr. Hessert holds, for example, that the church exists not for its own sake, but for the world. Again, his interpretation of the nature of revelation leads him to emphasize events, and the acts of God, in distinction from ideas as the medium of revelation. I must confess to some misgivings at this point. The author is led, as happens too frequently among theologians, to relegating ideas to a minor role, after having declared that revelation is not to be identified with ideas. But it remains true, in my estimation, that the significance of events and acts of God, must be grasped in ideas as well as decisions, if we are to understand that they hold the key to our destinies. Do we not encounter God with our minds as well as with our wills and hearts? But this represents a debate I should wish to carry on with the author, within the framework of thought which he has so ably presented, and with which I would have no serious quarrel. The book should find a place in the library of every thoughtful minister.

ANDREW BANNING

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THE BOOK OF GOD

By Baruch Spinoza, edited by Dagobert D. Runes. Philosophical Library, 1958. 121 pp. \$3.00.

MEISTER ECKEHART SPEAKS

By Otto Karrer. Philosophical Library, 1957. 72 pp. \$2.75.

These two small volumes could very well be companions carrying on a conversation on the

same book shelf. They deal with much the same theme, namely how God can find entrance into the human soul, and create there both security and blessedness. The comparison would not be quite fair at one point, namely that Spinoza wrote his *Book of God* in his early career, while he was still fashioning his thought, and developing the skill of his reasoning powers. The Eckehart volumes, on the other hand, represents an anthology of brief essays from his writings, which reflect the more mature wisdom and refined vision of this great mystic.

It is notable, however, how similar are the voices which sound from these two volumes. There are passages in which the mystic Eckehart speaks a language so liberal that one can visualize Spinoza nodding in assent. In the context of an essay on the Incarnation, for example, he represents the Lord as saying, that just as he hid his divine nature in our human flesh, so "In the same way you should hide your human nature in my Divine Nature so that no one should see the human maladies in you and your life becomes divine." And again, writing on "Interior Solitude" he proposes that "God asks no more of you than that you, of your own accord, should free yourself of everything creaturely and leave him to work in you as he wills." Such statements seem almost to bypass the Atonement.

But to begin reading in Spinoza's *Book of God* makes one immediately aware of moving in a different orbit, and breathing a different atmosphere. Spinoza is the rationalist, who already in his early career was attempting to establish his propositions with as much certainty as apply to mathematical equations. Therefore, many of his statements are made as if they were self-evident to a rational mind. Actually some of them appear to me to be question-begging. Such is the case when Spinoza argues that since there can be no other substance than that which is found in Nature, and since from God's viewpoint there can be no finite substance, therefore Nature and God are to all intents and purposes the same. Similarly he contends that evil exists only in the mind, since it is neither a thing nor an action, and these are the only two kinds of reality. This type of presentation indicates one marked difference between the two writers, namely, that while Spinoza would deny the reality of evil by the understanding, Meister Eckehart is more cognizant of its tragic character, and finds the answer in the grace of God.

By Karl Barth. Harper, 1957. 96 pp. \$2.00.

This small volume might be described as a synopsis, or miniature version, of the theology of Karl Barth. Many of the characteristic and familiar themes are here, and dealt with in a typical Barthian fashion. This means that one need not look for a quick and easy summary of Barth's position. It is no easier reading than any of Barth's writings. And the subject matter is not such as to lend itself to such facile treatment that "he who runs may read." Specifically this book represents an essay in exegesis and exposition of the fifth chapter of Romans, with particular emphasis on verses 5 to 21.

The key to the interpretation of Paul's thought, according to Barth, is that in the parallel between man's relation to Adam, and man's relation to Christ, it is the latter which illuminates the former, and not the reverse. One statement of the thesis is given in the following words: "Now the way in which our past was related to Adam can be understood only as a reflection and witness of the way in which our present is related to Christ". It is impossible in this brief review to show how Barth develops this thesis. He himself sums it up in the words: "Jesus Christ is the secret truth about the essential nature of man, and even sinful man is still essentially related to him." In short, Barth's contention is that we do not know ourselves truly as being represented by Adam, but only as being represented in Christ.

The thought came to me several times while reading this essay, that it represents a powerful interpretation of Christian redemption. But somehow Barth did not persuade me. I could not be induced to ignore the principle that in any analogy or parallelism, each term of the equation must have some independent meaning, by which it may help to illumine the other. It is the second phrase, namely our relation to Christ, that needs to be clarified by showing how it parallels another relationship, namely our relation to Adam. It may then be true that the second, when understood, is superior to the first. But each side of the analogy must have its own distinctive meaning, or the comparison is fruitless. If we did not know our humanity in terms of our sinful representation in Adam, how should we ever come to know our sinfulness and our need for salvation in Christ. Barth's apodictic manner of presentation is frequently guilty of forcing the meaning of the text he is attempting to interpret.

A. B.

A. B.

THE BOOK OF THE ACTS OF GOD

G. Ernest Wright and Reginald H. Fuller.
Doubleday, 1957. 372 pp. \$4.95.

This book is one of the volumes of the Christian Faith Series published under the con-
ing editorship of Reinhold Niebuhr. The
ary purpose of this book is to give an
duction to the Bible for laymen.

In the Prologue, G. E. Wright interprets
Biblical point of view as a concern with
history of "faith events." The meaning of
se "faith events" (e.g. the deliverance from
pt, the resurrection of Christ) remain hid-
from the eyes of the unbeliever. "The
ical point of view," says Wright, "was to
e history and historical tradition seriously
through them to foresee a future." Faith is
set within the forms of history. A chapter
the "knowledge of God" characterizes
y Scripture as "proclamation that God has
ealed himself in . . . history, and in so
ng has given us all that we need for our
ation." A concise survey of the problem
"how the Bible came to be written" is
cluded with the affirmation of the essen-
unity of the Bible transcending the obvious
ety of the Biblical books.

The main body of the book consists of four
ts; two, written by G. E. Wright, deal with
Old Testament, and the other two, written
R. H. Fuller, are concerned with the inter-
testamental period and the New Testament.

In Part I, Professor Wright summarizes and
alyzes the three historical works of Israel:
"Priestly History" (Gen., Ex., Lev., and
m.), the "Deuteronomic History" (Deut.,
h., Judg., I-II Sam., and I-II Kings), and
"Chronicler's History" (I-II Chron., Ezra,
d Neh.). The great advantage of this ap-
ach is that the sweeping plans of the
torical works of the Old Testament are not
ily lost from sight during the course of the
tailed survey of the sources utilized by the
iters of the "histories."

In Part II, G. E. Wright examines the pro-
etic, devotional, and wisdom literature of the
d Testament. In this reviewer's opinion, the
ace allotted to the discussion on the pro-
etic writings is disproportionately short (32

In sketching the intertestamental period
art III), R. H. Fuller does not overestimate
e importance of the Qumran community (a
tal pitfall for many studies on the Dead Sea
rolls), but rightly asserts that the Qumran
venanters "were one of the several streams
thin first-century Judaism which made their

contribution to New Testament Christianity."

In Part IV, Professor Fuller outlines the
role of non-Pauline Hellenistic Christianity as
decisive in the final formulation of the synoptic
gospels. Again, he takes a laudably cautious
position on the question of the probable rele-
vance of the Qumran documents upon the
Johannine literature. The book is concluded
with indices of Biblical references and names.

The theological perspective expressed in the
book's title is not lost within the book but re-
mains the correlating motif of the whole work.
It is a very well-written book, and laymen can
profit from it (as can, for that matter, ministers
and students), if they accept the book's de-
mands for dedicated, careful reading.

STEPHEN SZIKSZAI

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and Literature
Bangor Theological Seminary

THE WITNESSING COMMUNITY
THE BIBLICAL RECORD OF GOD'S PURPOSE

By Suzanne de Dietrich. Westminster, 1958.
180 pp. \$3.75.

Suzanne de Dietrich was a resident lecturer
on Bible Study in the Ecumenical Institute of
the World Council of Churches, Bossey,
Switzerland, from 1936 to 1954. This book
grew out of a series of lectures which Miss de
Dietrich delivered as a guest professor at Union
Theological Seminary in Richmond, Virginia.

The author of this book asserts that "the
church has to rediscover again and again its
vocation, its *corporate vocation*, as the witness-
ing community taken out of the world, *set
apart* for God, but set apart in order to be
again *sent* to the world." In order to estab-
lish the proper background for the investiga-
tion of the task of the contemporary Church
as a witnessing community, Miss de Dietrich
turns to the Bible which "presents us with a
body of witnesses: Israel and the apostolic
church." She traces the Biblical account from
Genesis to Revelation, under the unifying and
germane perspective of the "witnessing com-
munity." The book is a well-designed survey
of the redemptive plan and history of God as
it is presented in the Bible.

Miss de Dietrich successfully integrates in
her study of the Biblical revelation a constant
reference to the problems of our own times, yet
she makes the reader aware of the fact that no

perfect parallels can be drawn between Biblical times and ours. In a summary the author discusses the nature and vocation of the church which "stands under the twofold sign of Christ's resurrection and of his coming again in glory and might. It stands between the times: its citizenship is in heaven; its task is on earth." The church is a "new society which, in an alien world, is a sign and token of the Kingdom to come" and it lives in service.

Miss de Dietrich's work is more than a mere retelling of the Biblical events. This book brings many acute problems of the life of the church into a sharp focus under the light of the Bible which is the "record of God's purpose." The author has written a thought-provoking and soul-searching book which may be read with great profit by anybody who seriously entertains the conviction that the Bible has a message for today's church.

THE EXILIC AGE

By Charles Francis Whitley. Westminster, 1958.
160 pp. \$3.50.

The late pre-exilic and exilic periods (ca. 725-539 B.C.) mark the threshold of the Golden Age of religious and intellectual awakening of mankind (the "Axial Era" of Karl Jaspers), when most of the great religions of the world were founded. Zoroastrianism, Taoism, Buddhism, the beginnings of Hinduism, and the early Greek philosophy made parallel attempts to contemplate and express the meaning of existence. The author recognizes this as an age of worldwide intellectual-religious ferment and endeavors to trace the influence of these religious and philosophical movements. He places the influence of Zoroaster and the Ionian philosophers in the foreground, emphasizing its affect upon the Hebrew prophets of the exile, especially upon Second Isaiah.

The cultural and religious decadence of both Mesopotamian and Egyptian civilizations is depicted in a vivid and accurate picture. Jeremiah's call is dated after the battle of Megiddo, and thus his prophetic activity is credibly reconstructed within a period seventeen years shorter than is usually assigned to him. The Babylonian background of the book of Ezekiel and the literary unity of Second Isaiah (Isa. 40-55) are convincingly defended.

Indeed, the book has many commendable aspects which cannot be enumerated in a short review. Yet, the main thesis of the book, the Second Isaiah's explicit monotheism was the apologist's reaction to the impact of Zoroastrianism and the Ionian philosophers upon the prevalent religious-intellectual outlook of Babylon, is not established. The author presents an interesting hypothesis which, however, for lack of data, remains unsubstantiated.

S.

OLD TESTAMENT PORTRAITS

S. S. By Kendrick Strong. Christian Education Press, 1958. 179 pp. \$3.50.

The author calls this book a "layman's gallery of Old Testament portraits" in which depictions of Adam and Eve, Noah, Abraham, Jacob, Joseph, Balaam, Gideon, Jephthah, Samson, Elijah, Micaiah, Naaman, and Jonah appear.

This is an uneven book. There are pages where the Biblical portrait is faithfully presented, and others where exegetical perspicacity is replaced by the author's fancy. Strong often indulges in unwarranted vagueness and oversimplification, such as the statement that "brutish ignorance and base superstition . . . marked much of the Near East," and that "the Mediterranean countries" had a "highly humanistic, classical culture." Some of his views are obsolete; the sharp contrast he maintains between priest and prophet is an instance.

The author applies a galaxy of modern parallels and illustrations—some vigorous, some stale and many superfluous. Time and again he lapses into a condescending tone or a forced witticism like: "It is likely that Eve . . . womanly enough to want to add an unknown fruit to their menu, hoping perhaps that it might make green salads more attractive. Adam!" It is a pity that the author did not shorten each portrait by removing the banalities and inaccuracies and the sermonizing elaborations.

The drawings by Harold Minton which decorate the book are powerful and convincing. It is regrettable that the artist's name is not even mentioned in the book but only on the jacket.

S.

JEREMIAH

PROPHET OF COURAGE AND HOPE

Phillip Hyatt. Abingdon, 1958. 128 pp. \$2.00.

This slender book, J. Phillip Hyatt, the author of the Introduction and Exegesis of the Book of Jeremiah in the *Interpreter's Bible* (1955), restates for laymen, in a nontechnical style, the findings of his extensive studies.

In the opening chapter, Professor Hyatt describes the nature of prophetic office in general. Chapter II sketches the historical background of the life and prophetic activity of Jeremiah, and the latter is presented in the three succeeding chapters (III, IV, and V). Hyatt discusses Jeremiah's call and his inaugural visions of 609 B.C. (in contrast to the more customary dating, ca. 626 B.C.). In chapter VI, Jeremiah's "Confessions" are rightly considered as an expression of the conflict of the prophet's love inclinations and the desire to follow the call of God. With questionable justification, Professor Hyatt elaborates on the psychotherapeutic effects of the "Confessions" on Jeremiah's mental health. "Jeremiah," he says, "has the wisdom and ability to give utterance to his doubts and fears, even . . . to shake his fist at God. From one point of view this may be sacrilegious. Modern psychology would disapprove, however, that it was a very salutary and wholesome thing for Jeremiah to do . . ."

The last chapters outline the theology of Jeremiah and highlight the permanent values of Jeremiah's life and message. Undoubtedly, this book is a useful and competent first guide to the study of the book of Jeremiah. The untested pronunciation of some Hebrew words introduced by Hyatt will certainly confuse anyone except a Hebrew scholar, and the latter will be amused by such attempts as that on p. 83 where he writes "*hésed* (pronounced *-sed*)."

S. S.

MOSES

THE REVELATION AND THE COVENANT

Martin Buber. Harper, 1958. 226 pp. \$1.25.

This book is a paper-bound reprint of Buber's more expensive 1946 edition. In it

Martin Buber, the many-sided author, who is a massive philosopher, theologian, writer, poet, an interpreter of Hassidic Judaism, and a Talmudic and Biblical scholar, presents his study of the tradition enshrining Moses.

Inviting the reader to an inquiry into the elements of the tradition, Buber asserts that "whatever the mixture of fact and legend may be in the events related, the indwelling story of faith which inheres in them is authentic in all its main lines." Buber's profound insights, based upon the wide foundation of knowledge and re-creative empathy, find convincing expression through his literary skill. There are not many scholarly works which have attained literary excellence, but this book is among the few. This is not to say that this book is light reading. Not at all. It requires a disciplined dedication, similar to that which the author exposes in his effort to communicate, if the reader desires understanding.

Of course, this book also has its shortcomings. The etymology Buber offers for the name "Yahweh" (deriving it from "primal sounds") is hardly satisfactory. He too brusquely disposes of the hypothesis of the Kenite origin of the name "Yahweh." Carried away, seemingly, by poetic imagination, he reads more meaning into the words "I bore you upon eagles' wings" (Deut. 32:11) than a sound exegesis would justify. Yet, in spite of these (and other) imperfections, Buber's book must be endorsed as one of the great books of Biblical study, and it should be on the reading list of every student of the Bible.

S. S.

SPEECH IN THE PULPIT

By P. E. Sangster. Philosophical Library, 1958. 84 pp. \$2.75.

If the preacher delivers his sermon in a "Heavenly Father voice" (to quote Mark Twain), or speaks with a monotonous drone, or mumbles inaudibly this book is especially for him. The author says bluntly that a Bible-centered message carefully prepared is not sufficient to make that sermon effective. Too often ministers have been concerned solely with the matter of their sermons rather than the delivery of them.

This volume emphasizes the mechanics of the pulpit presentation. The writer, P. E. Sangster, who is the son of W. E. Sangster, deals with

the preacher and his delivery in the same telling way that his father treats of the preacher and the content of his message. He discusses tone, variety in expressions, speech sounds and breathing in relation to the delivery of the sermon. The question arises whether from a book one can get proper guidance in matters having to do with proper breathing and tone of voice. The answer is that this book can help the average preacher, but probably not the person with serious speech defects. The latter should seek the assistance of a teacher of speech.

One cannot read this book without indulging in some honest self-examination. The preacher who reads the book may well begin to ask himself some sharp questions: "Am I guilty of an unnatural tone in the pulpit?" "Do I read the Scriptures clearly and with expression?" "Do I ever fall into the 'Sunday School Drool'?" If the preacher will seriously confront himself with these and other searching questions posed by this book, he may be taking the first step toward an improvement in his delivery which the members of his congregation will delight to observe.

WALTER L. COOK

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Bangor Theological Seminary*

POWER IN PREACHING

*By W. E. Sangster. Abingdon, 1958. 110 pp.
\$2.25.*

When ministers preach how many of them anticipate that miracles of transformation will take place in the lives of their hearers? Sangster feels that most preachers expect too little to happen when they deliver their sermons. In this thin but vital volume the author, who became famous as the minister of the Westminster Central Hall in London, issues several curt commands to preachers which if followed will contribute to high effectiveness in the pulpit. Says he about preaching, "Believe in it, keep to centralities, work at it, make it plain, make it practical, glow over it, and steep it in prayer." If the minister will observe these injunctions this homiletical expert promises that a surge of power in preaching will take place in the pulpit.

Power In Preaching is a good book for the discouraged preacher to read. Sometimes a minister feels that little really "gets done" as

a result of his preaching. He may laboriously prepare his sermons, and then upon delivery feel that he has been caught in the act shouting into a dead microphone. Nothing seemed to get across. Sangster will reassure him—more gets done by way of a carefully prepared sermon, "steeped in prayer," than ministers dream of. The author fairly glows over the preaching office. Read the book yourself and some of your own glow—perhaps for the moment—will return!

W. L.

THE CHRISTIAN TEACHER

*By Perry D. LeFevre. Abingdon, 1958. 176 p.
\$2.75.*

With gentle power Dr. LeFevre has thrown down the gauntlet before college and university professors who also name themselves Christians. And, while the challenge has been directed at this particular group, it is equally applicable to teachers in secondary schools and to seminary professors. This reviewer suggests that chapters six and seven on Methodology and chapter ten on the Teacher and the Scholarly Community are especially relevant for contemporary theological education, earnestly, albeit often narrowly, casting one's net upon itself. Certainly seminary professors sorely need to raise the question of whether psychology unconsciously underlying the theology may not be as outdated as Schleiermacher!

In the three chapters noted above, it is obvious that Dr. LeFevre is bringing to bear upon higher education some of the most significant results of Christian Education. From the present-day struggles to evolve or discover a new point of view, a *Weltanschauung*, for our time. His emphasis on the learnings effected through relationships and class atmosphere as well as through the total climate of the community is reminiscent of the views expressed by Rando Miller and Lewis Sherrill. It is gratifying to find Christian Education extended to include Christian teaching, wherever it takes place.

To do justice to Dr. LeFevre, however, should be remarked that there are eleven chapters in the book and that all are provocative and full of insight. The opening chapter defines the author's conception of the Christian teacher as one who is able to "express the Christian vocation in one's teaching." In action, the "vocation of the Christian man is

ation of the human situation, the meaning of life, the redemption of the tragic character of existence, the mutual ministry of reconciliation to all men." The remainder of the book attempts some preliminary consideration of the manner in which this vocation is expressed in various facets of teaching.

The conception of Christian vocation is intricate which will not satisfy every reader. It is brief because it fails to expand the nature of reconciliation. As it stands in this book, the question remains as to whether what the author means by reclamation, renewal, redemption and reconciliation is related to a purely humanitarian concern or whether these have a mandate from the service owed God by the Christian. The final chapter endeavors to come to terms with this kind of uncertainty, but it fails somehow to quiet the persistent feeling that Dr. LeFevre has failed to set the question in the fullest possible context or that he has assumed too much on the part of his readers.

It should be cited, too, that in his method of presentation Dr. LeFevre appears to imply that anyone who does not act as he believes a Christian teacher should is *ipso facto* not true to his vocation. This is a harsh judgment, even if by implication. However, it has a very positive value as it calls each Christian teacher to ask of himself whether or not he is being true to his vocation in the *fullest* sense. Many of us fall far short of the standard, and in using this apparent Dr. LeFevre has performed a worthwhile service. No student of Christianity and higher education should dare overlook this helpful and successful attempt to move us "to think the issues through" for ourselves.

DAVID W. JEWELL

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THE DYNAMICS OF CHRISTIAN EDUCATION

by V. Cully. Westminster, 1958. 205 pp.
\$3.75.

There is a volume on the theology of Christian Education which is both instructive and provocative. It is instructive in that (1) it brings together in one work many of the ideas, problems and possible solutions which have been promulgated in several recent writings in

the field; (2) it focuses on these central problems insights gained from psychology, educational philosophy and biblical theology; (3) it is definitely explicit about much in Christian Education which has been heretofore only implied; (4) it pursues many crucial insights to their real significance for the actual teaching task.

Dr. Cully's book is provocative because (1) she does not offer in every case solutions for the problems she outlines; (2) her work presents some solutions in such a manner as to demand more elaboration than she provides; (3) the author takes a very definite stand on some vital issues, and her position is not one with which all will agree wholeheartedly.

Certainly there are those who would argue *pro* and *con* that Christian Education must take its purposes from affirmations about the nature of God. And others might dispute the seeming centrality of the creeds—although that centrality is not to be regarded as a call to the return of simple catechetical instruction. Still other readers may question the validity of the idea that children can come to a relationship with God at an early age, relationships commensurate with their age and ability. But the very pronouncement of these premises sets the stage for continued exploration, and in so doing Dr. Cully fulfills admirably one of her stated purposes.

This is not an easy book to read. Because of the wealth of the material and the relative brevity of the book, careful reading is mandatory for full comprehension. This becomes especially important as the reader discovers that the style of presentation often obscures the outline of the argument. What Dr. Cully has done in her unusual opening remarks is to carefully demonstrate—albeit occasionally too simply—the difference and similarities between Christian and cultural education. She thus demarcates, as it were, the area of her study. Then, by a somewhat spiral pattern, she centers down gradually on the specifics of teaching in the church. This method tends to be repetitious, especially when discussing theological insights, but it does have the value of making freshly apparent how the most theoretical concepts bear directly upon the common activities of a Sunday morning.

This may not be an easy book to read, but it is one which anyone concerned with Christian Education overlooks to his own detriment. We shall long stand in Dr. Cully's debt for this admirable exposition.

D. W. J.

SUCCESS IN MARRIAGE

By David R. Mace. Abingdon, 1958. 158 pp.
\$2.95.

In this brief but vividly written book, Dr. Mace provides yet another excellent service to us all as a thoughtful interpreter of marriage and a sound marriage counselor. Although not a great deal of the material in the book is new, the content is stated simply and with a rewarding freshness which even previous knowledge of the subject cannot dim.

Unlike some writers in this field, Dr. Mace pulls no punches about the character of marriage. It is a "serious proposition. It is a lifetime undertaking—not a dream in the moonlight." This undertaking has to do with the relationship existing between two unique individuals and the working out of that relationship so that both persons are enhanced as the relationship is constantly strengthened. Marriage is a lifetime job, requiring wisdom, courage, maturity and selflessness on the part of each partner. Were Dr. Mace writing in a specifically Christian context he would have little trouble using the term *agape* to describe what he means by love or the term *koinonia* to depict what he means by the sharing which is mandatory for a fully successful marriage. The idea of sharing which is presented here is not that somewhat sentimentalized egalitarianism which assumes that equality and simple majority vote will suffice. What Dr. Mace proposes is a "bossless pattern" which rests on two "fundamental principles—the resolution of the couple to reach a common mind in all situations where they encounter a difference of opinion, and their willingness to delegate authority to each other according to which one is really the more competent in the area in question."

At this point, Dr. Mace cuts through any overtones of surrender by stating the crux of the matter is that in arriving at the common mind and in delegating authority one's selfhood or individuality is *not* jeopardized; this is *not* capitulation to force or to one's own desire to avoid a "scene." Rather, it is the working through to a decision in which each partner can be satisfied that the best solution has been found. This certainly does take some doing, but Dr. Mace offers many clues as to the ways and means.

This little volume is a "must" for every pastor desiring to help his people in this significant area of Christian life. This reviewer would recommend it wholeheartedly to any couple contemplating marriage. In addition,

the last chapter should be required reading for every couple who has been married for more than five years! Buy a copy, read it and have it readily available for reference and for sharing with your people. It will greatly enhance your ministry.

D. W.

AN ANALYTICAL PHILOSOPHY OF RELIGION

By Willem F. Zuurdeeg. Abingdon, 1961.
320 pp. \$4.75.

Because this is a substantial, closely reasoned work exploring an almost virgin field and the process developing a necessarily distinct terminology, no comprehensive summary can be offered within the limits of a brief review. Little more can be attempted than to indicate the point of departure and to commend the book to all who would care to know what such a beginning might lead.

Professor Zuurdeeg, whose philosophical roots are in the logical empiricism of the Vienna Circle, has come to this country from the Netherlands and now teaches philosophy of religion at McCormick Theological Seminary. In *An Analytical Philosophy of Religion*, which is also intended for use as a textbook, he is seeking to establish communication between modern analytical philosophers and contemporary Protestant theologians and to demonstrate the possibility, within limits, of an impartial philosophical discussion of matters of faith. (He dissociates himself from the current Oxford school of philosophical theologians, with whom he obviously has much in common, on grounds that their work is dominated by apologetic rather than strictly analytical concern.)

The book presupposes the view that it is the business of philosophy to establish the meaning of life or to answer the question of the "really" real. Neither is it the philosopher's business to defend the faith. Rather, "it is the function of philosophy to analyze language and consequently the place of philosophy in religion to analyze religious language. However, this does *not* mean that Zuurdeeg proceeds to exhaust himself (and the reader) with a treatise of narrowly logical or semantic concern; nor does he accept the relegation of religious language to some limbo of non-cognitive, emotive speech in which "I believe

the Father almighty" belongs to the same aesthetic genre as "ugh" and "goody-goody." He recognizes what he calls the "conviction-nature" of religious language, i.e., that it expresses the most fundamental, all-inclusive revelation of the total personality, an orientation embracing the volitional, the intellectual, the emotional and what-have-you. Indeed, this is the power of language that it not only expresses but is the means whereby man establishes his meaningful existence. This means that in the case of religious language, the kind of language which underlies all other languages, the philosopher must go beyond logical to "existential" analysis, in which account must be taken not only of the structure and function of language but also of the person who speaks, the community of faith in which such speaking takes place, the objective (for those who have been grasped by the "object" of the references of such speaking, the explicit and implicit *Weltanschauungen* within which they are related, and the historical backgrounds of all the above elements. The enterprising nature of situational analysis thus carries the philosopher of religion in the direction of Freud, Freud, and existentialism. Analysis of "language situation" is very close to analysis of the human situation, and the explanation of the convictional nature of religious language is clearly in contact with the existential notion of "decision," Tillich's "ultimate concern," or the "confessionalism" of H. Richard Niebuhr.

Nevertheless, this approach does enable the philosopher to make progress toward the universal but elusive, and in most contexts (as Zuurdeeg recognizes) quite dubious, ideal of impartiality. He manages to achieve a significant degree of impartiality only, to be sure, by including all the traditional questions usually dealt with in philosophy of religion and confining his task as solely analytical. However, because he really knows what he is analyzing, he can be no doubt that he is actually dealing with the stuff of faith—so much so, in fact, though Zuurdeeg never directly reveals by his own religious convictions in detail and recognizes no one's convictions (whether Christian, scientific, Nazi or Communist) *per se*, the thoughtful reading of his book becomes an exercise in self-understanding and even self-illumination.

On the basis of this analytical-existential being, and drawing on the work of a large number of thinkers, the book moves through a discussion of world views, metaphysics and ontology, the role of myth and of the classical Greek view of the cosmos, the nature of moral

language, and (in the final chapter) the nature and relationships within contemporary main-line Protestantism of the languages of revelation, the Bible, church confessions, theology, and scientific biblical research.

At several points this reviewer found himself wondering whether the author's analysis is not so dependent on his own convictional perspective (e.g., in his discussion of the building of ontological systems as an effort to repress anxiety) that he manifests the same sort of cryptotheology which he repeatedly discerns in others and that any claim to impartiality is invalidated. But on second thought—and I remain open to a third—I am inclined to believe that a real case can be made for Zuurdeeg's own view that his convictions are, on the whole, related to his analysis as a heuristic principle. In other words, they have helped him to see certain things which might not be noticed by an analyst of different convictions, but once seen, these can be recognized by at least some others whose convictions are of a quite different character.

One can harbor reservations as to whether the analysis of languages is "the" function of philosophy and still acknowledge that this is an unusually illuminating work. It will be unfortunate if, because it does not quite fit into any present theological or philosophical school, the book is widely ignored. My suspicion is that what weaknesses it has are more likely to be discovered by those capable of strong empathy with Zuurdeeg's undertaking than by those who simply reject it. It is sufficiently original to justify hesitance in passing final judgment, but mere dismissal would surely be ill-advised and premature. If the book receives the hearing it deserves, it may conceivably prove a seminal work.

An Analytical Philosophy of Religion is not light reading, but it is clearly written and carefully outlined. Ministers, who do, after all, spend a lot of time *speaking* the language of religion, should have a special interest in an analysis of that language—provided they are willing to put forth the cerebral effort which such a volume requires. One word of warning to prospective readers: even if one does not consider Zuurdeeg's definition of philosophy adequate, *this book* must be read in the light of what *he* is here attempting, rather than through the spectacles of a more traditional philosophical methodology. At least one previous reviewer has, it seems to me, very seriously misconstrued the work by finding its author taking stands on a number of ultimate issues which a more careful and less prejudiced

reading would have shown he actually leaves entirely open.

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unfortunate that only marginal attention is given to the vexatious problem of the social sciences.

A. W.

THE PROTESTANT AND POLITICS

*By William Lee Miller. Westminster, 1958.
pp. \$1.00.*

THE PROMISE OF SCIENCE AND THE POWER OF FAITH

*By M. Holmes Hartshorne. Westminster, 1958.
143 pp. \$3.00.*

The author attempts to interpret the role of modern science from the standpoint of a neo-reformation understanding of Christian faith. Underlying the apparent conflict between science and religion, he sees the more basic controversy between the rival faiths of secular humanism, which views science as the new messiah, and Christianity, which has tended either to over-accommodate itself to the secular-scientific outlook (liberalism) or to react with a negative obscurantism (fundamentalism). Dr. Hartshorne interestingly sketches the historical background of the present situation in the contrast between the Renaissance and the Reformation and notes some of the interrelationships between the viewpoints discussed, such as the dependence of secularism and modern science on certain elements of the Biblical perspective and the fact that fundamentalism conceives the nature of truth in terms of the categories of scientific thought. Special attention is devoted to evolution and miracles.

The central thesis is that there can be no conflict between science, as the objective study of nature, and Christian faith, which is concerned with ultimate meaning and purpose in the realm of personal existence and historical decision, a dimension not accessible to scientific investigation. The scientific enterprise is quite congruent with authentic Christianity and cannot legitimately be fettered. However, the use to which scientific knowledge is to be put is always a question of faith.

This is a fairly elementary and somewhat oversimplified book, but it should be very helpful to many people. Its chief weakness is a rather blithe assumption concerning the extent to which a twentieth-century Christian can or should claim an identity between his own outlook on these issues and those of the Reformers and the Biblical writers. It is also

The relation of American Protestants to the political order at the present moment is the subject of this worthy addition to the Layman's Theological Library. The author, who knows his politics and his theology, is convinced that "the trouble with the politics of many Christians is not that they aren't Christian enough, it's that they aren't political enough." Dealing with the folklore on which the anti-political bias of many Protestants is based, he leads the reader (gently, but firmly) toward a realistic understanding of the role of political power and a deepened apprehension of the most relevant insights available within the context of Christian faith. Mr. Miller holds to a minimum the repetition of ideas which everybody already accepts, but he manages to cover nearly everything that somebody (whether liberal, conservative or vegetarian) is likely to overlook. He succeeds in plugging his own for what he calls "critical partisanship," without letting the book itself become a partisan tract on behalf of any political party.

This little volume is written with such clarity, concreteness, and wit that the layman to whom it is intended will recognize that it is addressed to him, but it is also marked by such acuteness, profundity and originality that the professional theologian should welcome the chance to read it. If *The Protestant and Politics* cannot stimulate new vitality in previously desultory study groups, the fault does not lie with the book.

A. W.

ETHICS

By P. H. Nowell-Smith. Philosophical Library, 1957. 283 pp. \$7.50.

This is a reprint of an outstanding treatment of ethics from the standpoint of logic.

sis. Professor Nowell-Smith is not here concerned with *what* is good or *what* men are to do but, rather, with the nature of judgments, attempting to understand the attempts of goodness, obligation, and related issues through an analysis of the words and sentences in which such judgments are expressed. Finding traditional logic inadequate to the task, he suggests and utilizes for this purpose a logical apparatus, in which special emphasis is placed on the use-contexts in which the terms are employed.

Regardless of one's philosophical persuasion, though the book probably falls short of reaching the full depth of moral language, this is a solid and enlightening work, worthy of careful study. Since this hard-cover edition is one of Philosophical Library's typically high prices, prospective purchasers should be advised that the work is still available in this country in its original paperback form (*Pelican Philosophy Series, Penguin Books*).

A. W. H.

JUDAISM AND MODERN MAN

Ben Zion Bokser. *Philosophical Library*, 1957. 153 pp. \$3.75.

There is a stimulating and challenging book containing twelve essays, all bearing on one theme: "the creation under God of a new world: in which man will be the master of the technological processes by which he lives, rather than the slave."

In the first essay "Toward a Spiritual Culture" the author finds the primary cause of humanity's present tragic predicament in the abuse of reason. Reason has indeed given us the triumphs of modern science, but reason cannot formulate the fundamental moral doctrines, nor find in the universe source, plan, or purpose that transcend it. Unhappily, man has "distilled into our culture a spirit that has undermined the basis of the spiritual world" and opened the doors to the various ideologies which in our age have been plaguing the world.

Moreover, a second cause for man's present predicament, the author believes, lies in the distortion of prophetic religion. The Hebrew prophets accepted the world as God's handiwork, and therefore very good. They regarded the world as meaningful, "a process of germination in the human soul looking to a harvest of

spiritual fulfillment in man and in history". Furthermore, the message of the prophets, our author believes, always presupposed a method other than emotional exhortation, that is law, a pedagogy designed to spiritualize life by direct or symbolic demands upon human conduct. But, unfortunately, the spirit of Greek dualism has infiltrated Western Prophetic religion, teaching the total depravity of man, and characterizing the world as a realm of evil only to be transcended through flight into a realm of pure spirit. Thus, religion lost the divine awareness of ultimate meaning in all existence; and thus the power of the prophetic religion to effect a vital cultural transformation was necessarily blunted.

The way toward a Spiritual Culture calls for an intellectual "reinstatement" meeting and overcoming those philosophies which raise the categories of science to metaphysical ultimates. There must also come a return to "Western Religion," readjusted and purified in doctrine; and this means: "the unequivocal affirmation of the sufficiency of the universal elements in religion", reverence for God the creator, reverence for His creation the living and the inanimate, reverence for the moral deed. This thesis becomes clearer as it is applied in the other eleven brilliant essays, dealing with such modern problems as: "Religion and Secularism," "Personal Piety in the Modern World," "Human Nature and the Quest for Peace," "Religion and Economics." The reader may be especially interested in the two last essays, "Is there a Chosen People?", and "The Future of American Jewry." These essays are rewarding for their insight into the nature of religion, their splendid apologia for Judaism and their criticism of an alleged weakness in contemporary Christianity.

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RABBINIC STORIES FOR CHRISTIAN MINISTERS AND TEACHERS

By William B. Silverman. Abingdon, 1958.
221 pp. \$3.50.

This is a collection, not simply of fascinating stories but also of sparkling epigrams, intriguing interpretations of scripture, and brief pertinent comments on religious and oral questions. The three primary sources for the ma-

terial in this book are the Midrash, Talmudic Literature, and stories of the Hasidic rabbis. In addition to these primary sources, however, there are numerous quotations from more modern rabbis, so that the book does express in a very appealing way the vibrant religious and ethical spirit of a living Judaism. Moreover, this book is more than a heterogeneous collection of literary units; its value is greatly enhanced by a logical and artistic arrangement of its contents in nine chapters dealing with the following aspects of religion: "In the beginning God; what is man; the service of the heart, prayer; ye shall be holy; justice shall ye pursue; the strength of faith; the blessing of eternal life; the world to come; hope for man."

Rabbi Silverman has written a delightful book,—source for a "part of the world's deathless literature;" and its possessor will find himself taking it up again and again for moments of happy, profitable reading. But it is to be commended not only to "Christian Ministers and Teachers," but to Christian laymen, and indeed to all who have any appreciative understanding of vital religion. It will not only provide valuable insights into Judaism; it ought to purify and deepen the Christian's own individual faith. He is surely a bigoted and unbrotherly soul, who will not feel and respond to the appeal to the Christian from the rabbi for sympathetic understanding and cooperation in service for the Kingdom of God.

Incidentally, the minister will find in this book many an illustration for his sermons; and he who turns in despair from the sermons for children in the *Christian Century Pulpit*, will find in this volume many fascinating stories that lend themselves naturally and beautifully to the "Talk to the Children."

C. G. C.

THE CREDO OF MAIMONIDES

By Carol Klein. *Philosophical Library*, 1958.
143 pp. \$3.75.

Maimonides has long been known to students of religion as the Thomas Aquinas of Judaism. He who would understand historic Judaism must accordingly understand Maimonides. To Rabbi Klein Maimonides was in the twelfth century: "the singlehanded preserver of Jewish unity, the spiritual link between East and West,

... the authority who determined the spiritual fate of all Jewry, ... Israel's spiritual leader and in this twentieth century Maimonides: "to his own people a perennial well of wisdom offering them daily spiritual sustenance; ... the Judaism of reason and soul, to the rabbi world and the literature of the Talmud, indispensable; he holds the most important place in the entire history of Jewish Literature."

Through the Bible and Maimonides Rabbi Klein attains to the Jewish orthodox conviction regarding Moses that: "There has never been and never can be a prophet like unto Moses. God's glory only Moses could understand ... no one before and after him, ... Moses utterly unique of his kind, supernatural in prophetic illumination."

In 133 pages Rabbi Klein gives us in an introductory chapter a sketch of Maimonides' life, and in eleven subsequent chapters the chief doctrines in Maimonides' theology. It is the author's belief that the Thirteen Articles of Faith are: "a synthesis of his philosophic thinking and the essence of his creed and theology." Rabbi Klein also believes that Maimonides demonstrated that science and religion are inextricably bound together, that there is no necessary clash between philosophy and theology, but that, on the contrary, philosophy is essential to philosophy. Some readers will doubtfully find the exegesis of scriptures in Maimonides, and his understanding of prophecy fantastic, but they will observe how the religious mind frequently operates, and not alone in Judaism.

C. G.

GOLGOTHA AND THE CHURCH OF THE HOLY SEPULCHRE

By Andre Parrot. *Philosophical Library*, 1958.
127 pp. \$2.75.

Many pious Christians go to Jerusalem with these hymnal lines echoing in their minds: "There is a green hill far away outside a city wall, where the dear Lord was crucified." They do indeed find a hill outside the present city wall, and in proximity to the hill a walled garden containing a tomb. Also on the iron gate of the wall enclosing the garden they can read this notice: "The Gordon Tomb, believed by many to be where the body of our Lord lay. Many did so believe for a short time, but this view has long been discredited by archaeologists."

Dr. Parrot shows quite convincingly that what was ever more certain than that the Jerusalem Tomb is a myth."

How can the Protestant visiting Jerusalem find much comfort in the assurance that, in all probability, Golgotha and the tomb of Jesus under the church of the Holy Sepulchre; the church stands inside the present wall of the city, closely hemmed in by buildings on all sides, and when one enters the church very little of Golgotha and the Tomb is now visible, and all too evident and disturbing are the many chapels, pillars, lamps and icons of various Christian sects. And what of the: "Way of the Cross," the "Via Dolorosa?" Alas, the certainty is that the shattered ruins of ancient Jerusalem, including the Via Dolorosa lie buried under tons of debris.

In these circumstances such a book as Prof. Parrot has written is indispensable for one who would know the Jerusalem of Jesus. He sifts the archaeological evidence, and recovers the truth of the outer wall of Jesus' day. He locates Golgotha and the Tomb outside that wall. He suggests the probable route of the Via Dolorosa. More important, the reader gets a clear picture of the topography of the Biblical Jerusalem in the successive stages of its growth, and a vivid description of the tombs and ruins in ancient Jerusalem enables him to reconstruct the physical background of the trial, execution and burial of Jesus.

Furthermore, there is an interesting sketch of the traditions concerning Golgotha and the Tomb from the first century to the present, and also a realistic description of the Church of the Holy Sepulchre, and the many changes experienced in the last sixteen centuries. The book has twenty-nine excellent illustrations, and an excellent bibliography with the author's critical appraisal of books listed.

C. G. C.

INSIDE METHODIST UNION

James H. Straughn. *Methodist Publishing House*, 1958. 192 pp. \$3.00.

Bishop James H. Straughn, in writing this book, has made a contribution to Methodist Church history with particular reference to the share of the Methodist Protestant Church in bringing about Methodist union. After recounting the story of Methodism beginning with the preaching of George Whitefield in 1744, he traces the formation of the Methodist

Protestant Church in 1828, based on reforms not acceptable at the time, i.e. the abolition of bishops and equal representation of laymen and ministers in the general and annual conferences; the establishment of the Methodist Church, South, in 1844 as a result of the division over slavery. In 1855-6 the Methodist Protestant Church split over the question of slavery, forming the Methodist Church in the north and the Methodist Protestant Church in the south. Pittsburgh was the center of the former and Maryland the center of the latter. In 1877 these two bodies were reunited at Baltimore.

The attempts to bring about a reunion of the Methodist Episcopal Church and the Methodist Church, South, began informally as early as 1869. It did not get far but it was a beginning. There was need of Christian fellowship before definite action could be contemplated,—“heart divisions must be cured before corporate divisions can be healed.”

Bishop Straughn divides the progress toward union into three periods: 1908-14, 1914-26, 1930-39. He writes from firsthand information and experience through this era. A vivid description is given of the exchange between three delegates to the General Conference of the Methodist Episcopal Church meeting in Baltimore in 1908 and three delegates to the Methodist Protestant General Conference in Pittsburgh at the same time. He was present, though not as a delegate, when Dr. Thomas H. Lewis, president of the General Conference of the Methodist Protestant Church, delivered his historic address before the General Conference of the Methodist Episcopal Church. This eloquent discourse is reproduced in full together with a description of the enthusiastic response of the conference. “At its conclusion the Conference was on its feet, cheering and singing.” Fellowship was developing but the time was not ripe for union.

The story of the appointment of committees from the three divisions of the church and their activities is too involved to be reviewed here. It was a long ordeal and at times a rough one. In 1924 the General Conference of the Methodist Episcopal Church and the General Conference of the Methodist Church, South, adopted a plan of union which was submitted to the annual conferences of both churches. It passed in Methodist Episcopal annual conferences but failed to pass in the Methodist Church, South, annual conferences with the required majority. Wary of the struggle, the Methodist Church, South, in the General Conference of 1926 voted, “that there be no agitation, discussion or negotiations concerning unification during the ensuing quad-

rennium." By 1930 structural changes in the government of all three churches had taken place so that the actual differences were quite limited. Again efforts were renewed, which resulted in success. Unification was accomplished in 1939.

There is a photograph of the three leading figures of the churches, hands clasped in fellowship, that is very significant—Bishop John M. Moore, who led the Methodist Church, South, in the effort for unification, James H. Straughn, President of the General Conference of the Methodist Protestant Church, who led his church toward unification and Bishop Edwin Holt Hughes of the Methodist Episcopal Church, who deserved great credit for carrying to completion the work so ably done by Bishop McDowell.

This book has covered the ground from the point of view of the leader of the Methodist Protestant Church, now a bishop of the Methodist Church. He recognizes that his emphasis has been on the contribution of his former church which he feels has been largely overlooked. He points out the tendency for the Methodist Church today to look upon the union as being that of the north and the south. This was foreseen by Bishop Edwin Holt Hughes when in addressing the Methodist Church, South, he said: "In the Plan of Union we will have Jurisdictional Conferences largely composed of our old life. So also will you. But the Methodist Protestants will have no Jurisdiction. They will sink without a trace into our double sea." And so it is. Although there are no rules on the matter, the custom has developed of having alternating chairmanships and presidencies, from the north and the south. After nearly two decades precautions must still be taken to preserve a balance north and south, but the union is a success.

ALFRED G. HEMPSTEAD

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THE SPIRIT IS WILLING

By David Wesley Soper. Westminster, 1958.
142 pp. \$2.50.

Since 1946 David Wesley Soper has been Professor and Chairman of the Department of Religion at Beloit College. He is stimulating and resourceful both as teacher and writer.

The fields of his activities include preaching, teaching, lecturing and writing. On all counts his career is a distinguished one. As interpreter the writer is most effective. I quote two characteristic paragraphs from the heart of the book and the chapter entitled "One God, One Universe, One Community": "What God in the universe seems to be saying to us is this: children, there is much unfinished in you, individually and collectively, outwardly and inwardly; you are not very bright; you have evolved very far, as yet, from the dust of the ground—but I love you and will sustain you. I have brought you thus far and will bring the rest of the way. I have sworn to complete what I have begun. Nothing can stop me; nothing can separate you from my love. I am not for I am with you; despair not, for I am God; I will strengthen you; I will help you. I will defend you (not too much but enough from the enemy without and the enemy within." (Isa. 41:10, paraphrase.)

"God is not only our call to growth in life; he is not only our clear-eyed critic; he is our unity and community, our everlasting comfort—our friend, counselor and guide. We have never walked alone; we are never alone. There is a gospel as well as a clap of thunder in creative religion, and the good news is that the strength and wisdom more than human can sustain, and will sustain, the total human condition, the grimace, and each individual pilgrim all the way to world community, and personal maturity."

The last line of the quotation outlines two particular ways in which the Holy Spirit works, reveals itself in man's life—in his personal life and in the community in which he lives and to which he gives his life. "The Holy Thrust" constitutes the Foreword. The four chapters of Book One are entitled "Beyond 'Collective Man.'" There are four chapters in Book Two the title of which is "Beyond 'Individual Man.'" Book Three has five chapters and the general title is "Toward 'Community Man.'" The title of the concluding chapter is "The Holy Thrust to Freedom and Fellowship."

Perhaps the most important emphasis of the book, *The Spirit Is Willing*, as stated by the author, is its dynamic forward look. In his own words, taken from next to the last chapter, is the following exposition of the kingdom to come: "The full church (you might call it the 'link of first importance') does not yet exist upon this earth. God is now creating it. The story not only passes over into theology, but into itself theological; further, it is history, human enterprise, which is now on its way. God's keeping, through and beyond in eternity."

tions, its partial destructions, to the
old of promised fulfillment. It is history,
human pilgrimage, which is now being
uted from base metal into gold. The full
on its way to us will be history itself
g and receiving completion. As Revelation
es it: 'I, John saw the holy city, new
dem, coming down from God out of
ad, prepared as a bride adorned for her
hd. And I heard a great voice out of
n saying, Behold, the dwelling place of
is in, and with, all men *on earth*, and he
dwell not above them nor apart from
but among them and in them, and they
oe his people brought to human maturity,
od himself (not another) shall be with
all, and be their God . . . And he that
oon the throne said, Behold, I make *all*
new . . . My offspring, humanity, shall
ome, and inherit all things; I will be his
and he shall be my son.' (Rev. 21;2,3,5,7,
paraphrase.)"

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A TIME TO SPEAK

Michael Scott. Doubleday, 1958. 358 pp.
\$4.50.

Time to Speak is an important book for
reasons. For one thing, Africa is very
in the news. This book largely is about
a. Ghana, Guinea, Nigeria, Nyasaland—
me but a few areas—are becoming house-
words. Scarcely a day passes without news
world importance from some section of
a. Ghana Prime Minister Kwame Nkrumah
supported the use of "every form of non-
ant action" to bring about the total libera-
of Africa from imperialism and colonialism.
ing the All-African People's conference
Accra, Ghana, December 8, Dr. Nkrumah
"This assembly marks the beginning of
v epoch." More than 200 delegates from
ountries, including some from Asian and
ern nations attended the week-long con-
ce, a follow-up to the Accra Conference
frican independent states held in April. It
e considered judgment of many leaders
the future peace of the world is bound
ith what happens in Africa.
ain, this book is important because it

points up in an unforgettable way the impor-
tance of the individual in our complex society.
This is the remarkable story of how one man
dealt with injustice and suffering in the modern
world. Are you of the opinion that you are a
voice crying in the wilderness of modern society
with nothing but a cry? Are you thinking of
joining the ranks of tired liberals? Then by
all means read this book!

This is the story of Michael Scott, son of
an Anglican clergyman. "Every man's life a
plan of God" was the way Horace Bushnell
put it years ago. God certainly had a plan
for Michael Scott. The author tells about his
early years in his father's parish in Southamp-
ton's dockyard slum area. His intimate asso-
ciation with poverty and hunger and the trials
and tribulations of the great depression help us
to see life from a new angle. The shortcomings
and stuffiness of the conventional church on
the one hand and problems crying out for solu-
tion on the other carried the author into the
clutches of Communism. The struggle in the
life of this sensitive soul between Communism
and Christianity makes the book a must for all
who would serve the cause of Christ effectively
in these great days.

The author's struggle to get the United
Nations to act on the case of the Herero people
is a notable contribution to an understanding
of both the strength and weakness of the
United Nations. The "behind-the-scenes" story
of the United Nations with endless procedural
discussions needs to be pondered by thoughtful
people. Said an African delegate to one of our
high school groups years ago when the United
Nations was meeting at Lake Success: "I know
how you feel when you ask why we don't do
more than talk. Well, at least we are not fight-
ing. But I would ask you to remember that the
United Nations is not a super organization. It
is a *reflection* of the countries of the world."

Here are a few quotes to give some indica-
tion of the importance of this book in the light
of present unrest in Africa, the Middle East
and in other parts of the world:

"One challenge which I never faced when
I was in India was Ghandi's philosophy of non-
violent resistance . . . It was born in Natal,
that cockpit of South African racialism; and
it was here in Durban . . . that Ghandi had
been asked to leave a Christian Church where
he was meditating because he was an Indian.
I have often wondered since, whether the his-
tory of Christianity would have been different
if this and all that it signifies had not hap-
pened. Might India not have accepted the
faith of Christianity and found new meanings
in it, perhaps giving it new expression as
well?"

"The full extent of this responsibility has only been brought home to me as the whole tragic history of Communism in the world has been unfolded. The personal factors as well as the historical events of our time, need to be studied in order to understand how people can become willing instruments of forces which they can hardly influence, much less control."

"Sooner or later the United Nations will have to face the question of color or race discrimination as one of the fundamental issues for the future of our civilization. Preoccupation with other matters is tending to divert the attention of Western nations from the related long-term problems of industrial development and soil conservation. These cannot be separated from the problem of finding a harmonious way of life and cooperation in a civilization which has never been exclusively white on any continent, and can never be so."

I found this book stimulating, maddening, at times, and extremely helpful in laying the foundation for a more thorough study of the issues and the areas concerned.

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SUMMER WITH NURSERY CHILDREN

By *Florence Schulz*. *Pilgrim Press*, 1958. 156 pp. \$2.00.

FINDING GOD THROUGH WORK AND WORSHIP

By *Mary Esther McWhirter*. *Pilgrim Press*, 1958. 128 pp. \$1.50 for *Teacher's Book*. 29 pp. \$.50 for *Pupil's Book*.

THE MILLER FIVE

By *Esther Eby Glass*. *Herald Press*, 1958. 117 pp. \$1.75.

Summer with Nursery Children leaves one determined to do something about one's own Nursery Program "or else,—." But the possibilities of what can be done—summer and

winter—and just how to begin are so fascinating the choice is predetermined. Eyes opened to see unrealized possibilities in personnel, equipment and personnel, and untapped resources available. Nursery children need most capable leaders in the church; just "love the Lord and little children" is not enough. It is a beginning. Add devoted study of Bible and children and any leader can learn how to help little children grow toward God.

Finding God Through Work and Worship a Vacation Church School text for Juniors opens up a new field of thought, whereby people with occupations as varied as construction workers, miners, helpers of the handicapped and musicians are all thought of as "workers with God." Juniors will be led to appreciate their work, thank God for it, and see themselves as "workers with God." This leads naturally into the second week's theme, "Worship," and develops this so beautifully that Juniors will sense that work and worship are interrelated parts of God's plan for us and together form our religion. The *Pupil's Workbook* is a necessity and a treasure.

The Miller Five will prove good reading for both youth and adults. Because the children are of all ages from six to sixteen, girls and boys, every youngster will find his country. Though the book is fiction, its characters are true-to-life and very real, uncomfortably so at times, when you "see yourself as others see you," but rewarding at other times.

Mothers and fathers, too, will see themselves in Mr. and Mrs. Miller, either as they are as they ought to be and really want to be. This book mirrors the daily life of a Christian family trying to practise its religion in a too sympathetic society. Through the daily experience of this family—any family can help to see how families, despite all that pulls them apart, can learn to love one another and to enjoy one another and God.

GLADYS D. YOUNG

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GREAT PHRASES OF THE CHRISTIAN LANGUAGE

By *Fred Hoskins and others*. *United Church Press*, 1958, 121 pp. \$2.00.

This first volume to bear the imprint "United Church Press," is as warm and pretentious in its contents as it is star-studded

list of authors. Its seven chapters are written by people named Shinn, Douglass, Hoskins, Wagner, Hazelton and other names which, if they are not already well known and respected throughout the constituency of the United Church in this country, come to the fore. The *Great Phrases* are words of the Bible known and respected throughout the constituency of the United Church in this country. The *Love of God, The Grace of Our Lord Jesus Christ, The Communion of the Holy Spirit*—phrases which kindle the hearts even of those who do not always enlighten the minds of the Christians. The chapters are devotional in character, each ending with a prayer, and in length ranging from Penn Station nearly to Port Washington on the Long Island Railroad. The book does not say all there is to say about the *Great Phrases*, nor, we suspect, does it pretend to read a chapter leisurely, taking time between paragraphs to let the thoughts settle in one's mind, is like sitting by a fire and listening to one whose name has become long familiar but whose personality has become remote, indulge in good straight talk on a religious subject.

Consider Roger Shinn's question, "Can it be that God is tired of our grand churches with their stained glass windows and air-conditioning?" Hear Fred Hoskins say that the love of our Lord Jesus Christ is like the cable car on the street in San Francisco that always runs at constant speed, ready to draw the car in at that is able to grasp it. Hear Roger Hazelton, "... that which makes man human is the same as that which makes God divine, its proper name is spirit." This is a good deal to own because of what it is, who wrote it and what it says.

NATHANAEL M. GUPTILL

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How to Give Creatively, raise many vital questions and offer at least partial answers for profitable personal consideration and group discussion.

The author feels that just as novelty is back of progress in civilization, so it is the essence of creativity in religion. The old must give way to the new. Tithing and proportionate giving may be traced to the beginnings of history, but are not necessarily the best means of financing the religious work of today; they may prove a hardship to those with low incomes, while setting a substandard of giving to those of wealth. "What is the motive behind tithing?" the author asks. "Is it a spiritual experience? Or merely a discipline? Or a device of the church to secure more money for its program?"

Jesus may have observed all of the Jewish laws, but his giving seems to have been guided by the need which he encountered in his daily living. Once the call of Jesus is answered to "Follow Me" the Christian does not raise questions of motives such as why he should give, but responds spontaneously. "Proportionate giving may be good business," says the author, but continues, "Is good business true Christianity?" Abandon all unchristian ways of raising money, or forms of punishment to non-givers; or rewards and recognition to contributors, such as published honor rolls. Be stingy in your current spending so that you may be a generous giver when the need of the Church arises.

In spite of his thorough research and clear thinking, it seems to me that the author has confused his ideas of creative giving with those of Christian stewardship.

ROBERT CASHMAN

Former Moderator, General Council
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RELIGION AND HEALTH

CREATIVE GIVING

Filey H. Ward. Macmillan, 1958. 170 pp.
\$3.75.

To get the best results from a study of this excellent book, one will need to read it with an open mind. Its five chapters on What is Creative Giving? What's Wrong with Proportionate Giving? The Case of Spontaneity (giving); Churches Face the Problem; and

Edited by Simon Doniger. Association Press,
1958. 127 pp. \$5.00.

"Can faith return health to the physically and mentally ill? Can faith promote better health in those who are well?" These are the questions that this little Reflection Book sets out to answer. The contributing authors are Paul Tillich, Cyril C. Richardson, Wayne E. Oates, Walter G. Muelder, John A. P. Millet, M.D., Frederick C. Grant, and Gotthard Booth, M.D. As might be expected all give

positive answers, each from the point of view of his own particular discipline. All of these discussions appeared originally in *Pastoral Psychology*. I failed to find anything new, or anything of particular value in this collection. A field of interest so greatly overworked in the past decade should require new insights, or a fresh approach to justify publication.

EDWARD G. ERNST

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Bangor, Maine

MAN'S ULTIMATE COMMITMENT

By Henry Nelson Wieman. Southern Illinois
University Press, 1958. 318 pp. \$5.95.

The theme of this book is "creativity" and by it Dr. Wieman means "the creative transformation of the individual in the wholeness of his being." He insists that divine revelation is really "human life undergoing transformation in such a way that it saves man from evil and endows him with the greatest good." In this process man's part is to surrender himself in commitment to "creative interchange" with others. Such surrender or commitment should be the ruling passion in life and when this happens there is given to the individual "a dimension and form of possibility beyond the compass of human ideals." Refusal to make this commitment constitutes what we might call "sin."

A careful delineation is made between the roles played by faith and reason: "faith must generate the insight; reason must discover what the insight truly signifies." Reason involves "observation, inference, prediction, experiment, and logical coherence," while faith is that "creativity which can widen and correct our knowledge if we meet the required conditions." In an over-all sense he would have us think of philosophy as "ultimate concern" and religion as "ultimate commitment."

In the second part of the book, Dr. Wieman describes how this principle must work itself out in relation to institutions. He feels that "personal commitment without institutional help . . . is not very effective." Then follow chapters on the Church, Education, Industry, and Government. It is his conviction that man now stands at a point in history when, for the sake of human destiny, it is imperative that he

stand in ultimate commitment to a creative interchange on a broad scale if he is to achieve any true "fullness of his being."

This book comes in the twilight of a distinguished academic career. Undoubtedly it presents some of the author's most profound thinking. Like some of his other books it arouse considerable discussion. Exceptions be taken to some of his points of view for Wieman has never been one to accept *a priori* patterns that seem to give some religious theologians so much comfort. But the dynamic character of his thinking will stand as a challenge for some time to come.

STILES LES

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HUMAN RELATIONS AND POWER

By Albert Mueller-Deham. Philosophical
Library, 1957. 410 pp. \$3.75.

This is an ambitious book. Whether it succeed in its objective depends not only the usefulness of its central ideas but also whether sociologists and political scientists pay some attention to it. This reviewer thinks they should. Historians, philosophers and theologians will find much that interests them well.

Here we find new basic concepts for the development of a general sociology. Recognizing that there is no adequate general sociology theory at present, the author dismisses "culture" and "institution" as central concepts though he affirms their value. He proposes instead that the various forms of social relations and the inner attitudes inherent in each provide the starting point for building such a sociology. Key concepts are, union (love-community), reciprocity (fair play) and work association (duty). These refer to relationships which "connect" human beings. Recognizing the importance of separation and antagonism, factors which "culture" and "institution" tend to ignore, terms for dealing with them are proposed as well.

A theory of power is developed and related to the primary forms of social relations, emphasizing that political science is a special branch of sociology. There is concern with the possibilities and limitations of important po

stitutions, party, parliament, democracy. Relations under which majority rule is logically justified" are outlined and the relationship of freedom to the primary forms of social relations are analyzed. The key concepts provide a basis for developing a political system in "sociological equilibrium," not an "ideal state" but one that can realistically be achieved and one that could reduce friction to a minimum.

JOHN M. ROMANYSHYN

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University of Maine
Maine

THE WAY OF THE CROSS IN HUMAN
RELATIONS

by Franklin Hershberger. Herald Press,
1958. 424 pp. \$5.50.

Every minister reaches a point (and that not infrequently) when he wonders why his Lord's ways should seem so far from completion. There is little that we know to date to be the total of our earthly experience of Christ? Are we so often wistful strangers to the mind and power of the apostles? If the minister, asking himself such questions, were to find this book placed in his hands he might wonder if the hand directing the giver's gift was not his Lord's!

The author poses the question as to whether the Sermon on the Mount and the principle that the cross can be injected as an alternate to business affairs and normal human relationships. He has a broad and firm grasp of the subject of view not in agreement with his own. It tends to lend no small weight to his conclusion that the Sermon on the Mount, as plainly impossible for the natural man,

is possible for one controlled by the "moral potency of the indwelling Christ." With striking charity and insight he points out that there is ultimately no necessity for giving up the way of nonresistance unless we want something else more, for example, survival. He takes issue with what he calls the "Christian Action" people who teach that tragic necessity and the "lesser of two evils" require resorting to war. Since my sympathies have been with the Christian Action school, it has been a genuine surprise to find how persuasive the author's case for nonresistance cumulatively becomes.

He makes very clear that the way of the Cross (nonresistance) is one that embraces all of life and not simply nation with nation. It affects a person's choice of vocation, his attitudes in family relations, his practice of Christian stewardship. It embraces his political relations—in a word, the whole gamut of life and experience.

Hershberger continually opposes the unfortunate tendency within Christendom to water down the way of the Cross to a mere personal ethic. With all of his pleading for a "strenuous" discipleship, he does not ever blink the fact that it is by the power of Christ and the leading of his Spirit that we are made more than conquerors. As he draws to his conclusion he writes, "This is a time for humility before God, a time for seeking the mind of Christ, a time for walking the way of the Cross, following His steps with confidence that if we suffer with Him we shall also reign with Him in His kingdom which has no end."

The Way of the Cross in Human Relations is an excellent yet dangerous book. It has a way of unearthing issues that one thought were all neatly labelled and buried. Let no one begin it, therefore, who is not prepared to risk the pain of having his theological assumptions severely strained if not scattered by a Power not of this world.

DAVID B. JOHNSTON

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ANNOUNCEMENTS OF THE SEMINARY LIBRARY

Some of the recent acquisitions:

Bible

BARCLAY, WILLIAM, editor. The Gospel of Mark
BLACKMAN, EDWIN C. The Epistle of James
GARSTANG, JOHN. The Foundation of Bible History: Joshua, Judges
HERKLOTS, HUGH GERARD GIBSON. The Philippians
LAURENTIN, RENE. Structure et Theologie de Luc 1-11
NUNN, HENRY PRESTON. The Authorship of the Fourth Gospel
PEACOCK, HEBER. Studies in Mark's Gospel
TAYLOR, VINCENT. The Gospels
WELCH, ADAM C. Visions of the End: a Study in Daniel and
Revelation

Ethics

CHILDS, MARQUIS. Ethics in a Business Society
JESSOP, THOMAS EDMUND. Law and Love, a Study of Christian Ethics

The Family

DUVALL, EVELYN. Family Living
FELDMAN, FRANCES. The Family in a Money World
WESCOTT, REGINA. The Family Lives Its Religion

Religions

ARBERRY, ARTHUR J. The Koran Interpreted
CONZE, EDWARD. Buddhism—its Essence and Development
ISHERWOOD, CHRISTOPHER. Vedanta for the Western World
MORGAN, KENNETH, editor. Islam—the Straight Path
WACH, JOACHIM. The Comparative Study of Religions

Sociology

EDITORS OF FORTUNE. The Exploding Metropolis
HOYT, ELIZABETH. American Income and its Use
UNDERWOOD, KENNETH. Protestant and Catholic
WARD, A. DUDLEY. Goals of Economic Life

CHARLOTTE M. TORREY, Librarian